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CHURCH HISTORICAL SOCIETY

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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PRINCIPAL CONTENTS

	PAGE
EMERGENCY APPEAL FOR MISSIONS	317
EDITORIALS	
THE EPISCOPAL ACADEMY	318
THE DIOCESAN CONVENTION, 1915	318
MISCELLANEOUS	
CONVENTION NOTICES	322
DISPATCH OF BUSINESS AT THE DIOCESAN CONVENTION	322
THE PARISHES OF THE CONVOCATION OF CHESTER	324
THE GALILEE MISSION	325
THE GOSPEL PECULIAR TO ST. LUKE. BY M. E. CLARKSON	328
THE CHURCH PERIODICAL CLUB	331
THE EPISCOPAL ACADEMY	331
A SECOND LETTER FROM THE EAST. BY PROF. MONTGOMERY	332
EDUCATIONAL NOTES	333
THE BISHOP'S BRICKS FUND	336
WOMAN'S AUXILIARY: GERMANTOWN AND CHESTNUT HILL	336
GIRLS' FRIENDLY SOCIETY	336
"SILVER BAY" AND "CAMBRIDGE"	339
ST. MARK'S CHURCH, FRANKFORD, PA.	342
SPECIAL APPOINTMENTS OF THE BISHOP	342
CONFIRMATIONS BY BISHOP GARLAND	342
SPECIAL APPOINTMENTS OF BISHOP GARLAND	342
THE CHURCH MUSIC DEPARTMENT	337
THE NEWS DEPARTMENT	343
THE BUSINESS PAGE	334
EPISCOPAL APPOINTMENTS FOR MAY AND JUNE	334
THE DIOCESAN BULLETIN	335

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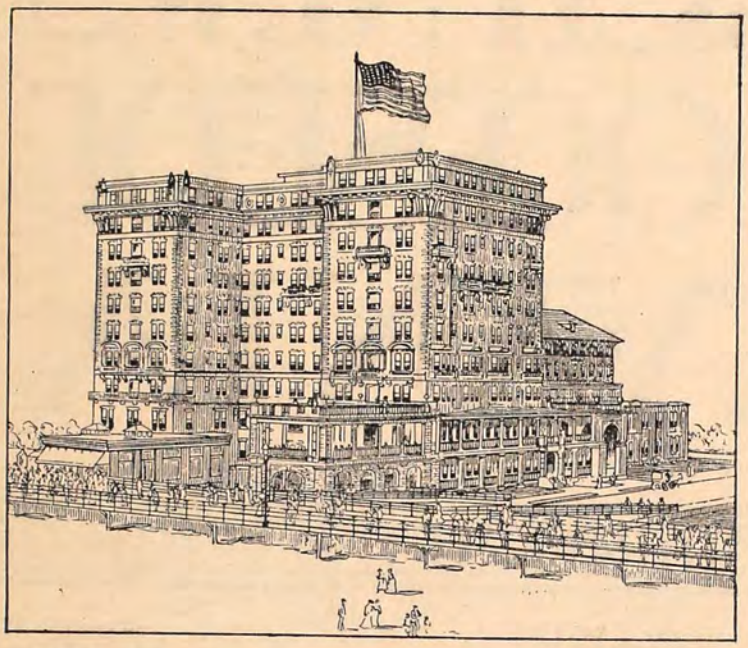

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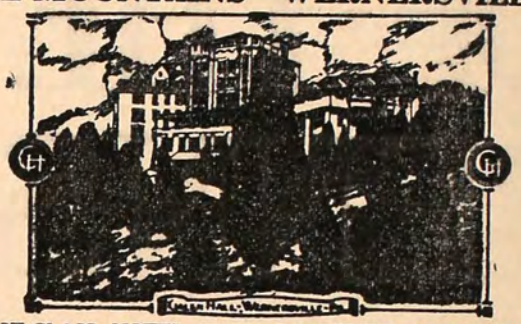

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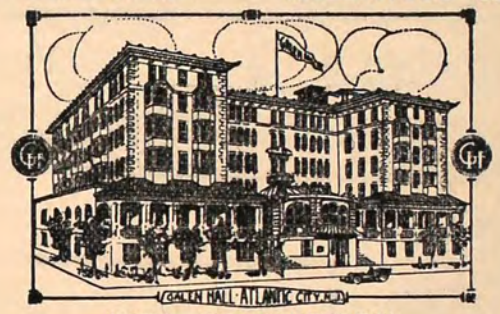

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. III. NO. 8 PHILADELPHIA, MAY, 1915 15 cents a copy $1.00 a year

Emergency Appeal for Missions

To the People of the Diocese of Pennsylvania:

(1) The Synod of our Province, moved by a sense of critical need and opportunity, voted last autumn to aim at no less a sum than $1,000,000 of Missionary Offerings within the Province for this year, this amount to include offerings for *all missionary purposes*. This means the doubling of what was given last year; twice as much in money to signify twice as much in love and sacrifice.

(2) Since then the Board of Missions has asked from the Church an Emergency Fund of $400,000, to wipe out all deficits and to insure the stability of our missionary work in all its parts, that the present crisis may find us steadfast and prepared.

(3) These two appeals in no way conflict. Rather they reinforce each other. Together they make the call of this great hour eloquent and moving. The Church has heard the call and has found a voice. Every member of the Church within this Province should be stirred to take a part. Not one should fail.

(4) But there is need of a simple and definite rule of obligation to be set as a mark before each one of us, and to be accepted and discharged by all alike, as an expression of our corporate loyalty and as a guarantee of the fulfilling of our common task.

(5) *One day's income over and above all other missionary offerings to be given by each in this emergency* is the rule suggested for our adoption. The movement has begun and is spreading day by day. I earnestly appeal to all the people of this Diocese to join in this movement without delay. Will you not think of it and pray about it, and claim your part in it, that God may bless us all?

(6) The Third Sunday after Easter, April 25, 1915, has been designated in this Diocese as the special day when these offerings shall be asked and made in all our parishes and missions. If you cannot make your offering at that time, do it as soon thereafter as you can.

With the earnest prayer that God may move you to the doing of His will in this matter, I am

Faithfully yours,

Philip M. Rhinelander

Bishop of Pennsylvania.

The Episcopal Academy

The important notice (one of the most important ever published in our paper), which appears on page 331, demands a word of comment. The Episcopal Academy has had a long career. It has won and held the loyal attachment of great numbers of Philadelphians. To know that it is entering upon a new and greatly enlarged sphere of usefulness is indeed good news. We congratulate the trustees on the large vision and the willingness to assume increased responsibilities which their present action reveals. It is too often said, and at least with occasional excuse, that church boards are conservative to the point of timidity and inaction—ready to see and grasp conspicuous opportunities only when it is too late. Against the trustees of the Academy, at least, no such charge can lie.

To Mr. Steinmetz we offer our heartiest congratulations and good wishes. He has a great task, a noble opportunity before him; may he and his many and efficient associates find it growing, beneath their hands, more and more towards a perfect realization of their ideals!

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The Diocesan Convention, 1915

Once again we print in this May issue a summary of the business that is to come before the Diocesan Convention. And, as last year, we have sent advance copies of this summary to those clerical and lay delegates to the Convention whose names have been accessible to us; additional copies will be available on the floor of the Convention.

We venture to call attention to the following matters mentioned in the summary, which seem to us to be of especial importance.

First, in logical order, and not least in inherent importance, are the matters to be brought up in connection with the report of the Committee on Standing Orders of the Convention. During the past few months there has been active discussion of how to curtail the Convention sessions. The Church Club has taken the matter up, and approved in conference a series of proposals, some of which are of a very "thorough," not to say radical, nature. These proposals were submitted in turn to the Clerical Brotherhood, with varied results, The editor of our News Department has prepared for us a careful summary of these discussions, which we print in another column (see p. 322). We commend this to our readers as a useful introduction to the debate which will doubtless take place on the floor of the Convention.

1. Dispatch of Business

Then Proportionate Representation is not yet disposed of one way or the other. So far as we know, this question has slumbered rather peacefully since the Convention of 1914. But it is far too important a matter to be allowed to be buried in silence: it deserves honest and careful study. The reports of the majority of the committee favoring Proportionate Representation, and of the minority against it, as presented a year ago, are to be found in the Appendix to the *Journal;* and we urge the delegates to read them.

2. Proportionate Representation

It is much to be hoped that this Convention may see a decision of the perplexing question of how a new parish may obtain a charter that shall be at once harmonious with the laws of the commonwealth and with our Church usages and principles. Mr. Drayton's report last year seemed to promise definite results in the near future. Legal questions are apt to seem prosaic to all but our brethren "learned in the law;" yet it requires no great stretch of imagination to realize that the question of the legality of its charter is a matter of fundamental importance to a parish.

3. Parish Charters

Last year a special committee presented a report on a Missionary Budget for the Diocese. Wisely, perhaps, the committee left the matter suspended between heaven and earth. They commended the principle of a budget, and the Convention accepted it in principle. But they offered no suggestions as to how or when it should be put into effect: nor did the Convention supplement their report in this regard. Thus there *is* a budget—on paper; but it can hardly be said that there is one in reality. We have just said that the committee probably acted wisely in this. For it is generally the case that reforms of this sort make progress slowly. Men's minds must become accustomed to the thought and convinced of the desirability of a proposal, before they are ready to meet its practical difficulties and to face its cost. This year the Diocesan Board of Missions is to carry the discussion further in a special report—how much further we do not know. It is perhaps worth while to make plain just what this "Missionary Budget" is. We are already asked each year to raise certain fixed amounts for the general missionary work undertaken by the whole Church and for the local missionary work in the several Convoca-

4. A Missionary Budget

tions of the Diocese; this has been the case now for a number of years. But there are other things of a distinctively missionary character which have hitherto been supported by the fluctuating gifts of parishes and individuals. In these cases the various committees and boards in charge of the work report to the Convention, their work is approved by the Convention—indeed, often ordered to be done by the Convention; but they are left to find the means for doing it as best they may. In two ways this condition of things is unsatisfactory. First, it places a heavy burden upon those who are asked to take the oversight of these fields of our work. And second, it fails to insure a really wise division of available funds in proportion to the comparative importance and need of the several fields. Appeals for all these activities are addressed to not a few of our generous Church people; but it is obviously most difficult for these individuals to decide which among the many is the most needy and deserving and how far all ought to be supported. The fundamental idea of the Missionary Budget is simply this, that some central body appointed by the Convention should be responsible for securing the lump sum necessary and for dividing it wisely among the several causes. It thus would make a corporate diocesan business of what has heretofore been a mere congeries of independent and almost rival private undertakings. It will make the matter clearer if we recall some of the missionary causes which were mentioned in the report of the committee a year ago: Work among the colored people, among the Italians, among immigrants (especially those belonging to Orthodox Eastern Churches), among the Jews, among the deaf and the blind, the Galilee Mission, etc.

Another matter of first-rate importance is the report of the committee appointed to consider the relation of this Diocese to the Church Pension Fund. Few things of recent years have aroused more animated discussion in Church circles than the Pension Scheme approved by the last General Convention. It cannot be discussed in a paragraph. And it is so large and so technical a subject that we do not feel competent to say any new thing of value about it. But its importance and its urgency are very great. And we hope that our committee may be able to lead us to a wise decision. The secretary of the Church Pension Fund, Mr. Monell Sayre, will gladly send to any interested the literature bearing upon the matter; he may be addressed at 55 Wall Street, New York City. The chairman of our Diocesan Committee, the Rev. Dr. L. C. Washburn, will also gladly furnish information.

5. The Church Pension Fund

Lastly, we call attention to a matter brought up by the report adopted by the last General Convention and referred to our own Convention: the vexed question of how to define a communicant for purposes of statistical returns. Of itself, this question is one which concerns perhaps the records rather than the throbbing life of the Church. But it is, after all, bound up with problems of very pressing practical moment. Last month we printed a report from the Convocation of Chester asking for action by this Convention in regard to the problem as it affects the life and work of the new "mission" in a growing suburb. It is important; and we urge the delegates to the Convention to turn to page 262 of the April number of THE CHURCH NEWS, and to weigh the facts and the suggestion there set forth.

6. The Enumeration and Registration of Communicants

With these few paragraphs we greet the delegates to the Convention of 1915. They are words, we well know, of apparently a mere stilted business quality—lacking in vision, inspiration, enthusiasm. But why, after all, should not the two things go together, hand in hand: the vision and the wise shaping of details; the great end and the well-chosen means; the spirit and the flesh? Our conventions are perhaps too wont to overload themselves with multifarious details, and then, in sheer rebellion against waste of time and energy, men turn impatiently away from the large and important issues raised now and again. We need perspective, the perspective that shall help us to see the real importance of little things, and yet to keep these from overshadowing, or swamping, the few things of vital worth. It is hard enough to gain and keep this perspective in our individual lives; it is harder by far when many men of many minds, each with his own habits of thought and his own peculiar interests, are thrown together once a year, for a few hours, to work as one body for the good of a common cause. Perhaps the results would be happier and more satisfactory if each of us, before entering upon his duties as a delegate, would face resolutely and clearly answer this simple question: What is the chief business of this Convention, the one thing which should animate and inspire all its discussion? There is only one answer, and it is an answer that we all know well; the trouble is to practice what we know. There are details which must not be slurred; but are there not sometimes obstinacies and pettinesses which we ought not

to allow in ourselves? There are convictions which we dare not compromise; but are there not sometimes jealousies and narrownesses which we ought not to display? The open mind, the spirit of co-operant brotherhood, the desire for first things first—give us these, and the Convention of 1915 more than any of its predecessors, will do great things for the cause of the Church and its Lord.

A SUMMARY OF CONVENTION BUSINESS MAY, 1915

I. Elections

1. A Secretary of the Convention.
2. An Assistant Secretary of the Convention.
3. A Treasurer of the Diocese.
4. A Registrar of the Diocese.

("The custody of all books and papers not otherwise provided for, belonging to the Convention, shall be intrusted to a Clergyman of the Diocese, to be called the Registrar . . .; the said officer to be elected annually by the Convention. . . . It shall be his duty to keep a record of all Episcopal acts performed within the Diocese. He shall attend the Bishop at all ordinations, consecration of churches, etc., when required, and prepare all official documents for their signature. He shall keep a list of all Clergymen of the Diocese, their transfer to other Dioceses, death, suspension or deposition, as the case may be, and of all candidates and postulants for Holy Orders, with the dates of their admission, ordination, withdrawal or dismission; and of all churches, chapels or mission stations of the Diocese, with a description of their situation and property, and of the Parochial bounds, if any, assigned to them either by the Convention of the Diocese or the Convocations to which they belong. He shall preserve a record of all Convocations, Archdeaconries or other subdivisions of the Diocese, with a description of their bounds or purposes, and a list of the officers in charge of them. He shall hold and preserve all official books and papers belonging to churches or organizations connected with the Diocese, which may be entrusted to him, and he shall obtain possession, when possible, of all registers and other valuable documents belonging to any church, chapel or Diocesan or Parochial organization which may have ceased to exist, and give certified records from them when required. He shall be paid such annual salary as the Convention may prescribe, and an office and a fire-proof safe or vault shall be provided for the preservation of the books and papers entrusted to his care."—Canon VI, Sec. 7.)

5. A Church Advocate.

("The Convention shall annually elect from among the Laymen of the Diocese learned in the law a Church Advocate" . . . whose duty shall be "to act as the official prosecutor in all ecclesiastical trials under this Canon."—Canon XVII, Sec. 2.)

6. A Treasurer of the Christmas Fund.

(This fund is for the relief of disabled clergymen "entitled to seats in the Convention," or of the widows and orphans of such clergymen.—Canon X, Sec. 4.)

7. The Standing Committee.

("At every stated Convention, a Standing Committee, to consist of five of the Clergy and five of the Laity, shall be chosen."—Canon VII, Sec. 1.)

8. Trusees of the Protestant Episcopal Church in the Diocese of Pennsylvania. ("Trustees of the Diocese.")

("At each annual Convention . . . there shall be chosen three Clergymen and four Laymen to fill vacancies that will then occur." These Trustees were incorporated "to receive and hold and manage and dispose of real or personal property which they may acquire by gift, purchase, or devise for the use of the said Protestant Episcopal Church in this Diocese, or of any congregation thereof, or for any charitable purpose connected with the same."—Charter of the Trustees, Articles II and IV.)

9. Trustees of the Christmas Fund. (Four Laymen elected annually—in addition to the Treasurer.)

10. Stewards of the Sustentation Fund.

("There shall be a fund, to be called 'The Sustentation Fund,' for augmenting the salaries of inadequately paid Rectors, contributions for which shall be requested annually from the various Churches in the Diocese, the gross amount to be asked for each year being fixed by resolution of the Convention." "At every Annual Convention there shall be elected two Clergymen and two Laymen, who, with the Bishop, shall constitute a Board of Stewards of the Sustentation Fund."—Canon XXI. Sections 1 and 2.)

11. Trustees of the Episcopal Fund.

("At any stated meeting of the Convention there may be elected four 'Trustees of the Episcopal Fund,' who shall have the care and investment of all funds for the support of the Episcopate. . . . They . . . shall make an annual report to the Convention, may be removed at any meeting thereof, and shall hold office until their successors are elected."—Canon X. Sec. 2, ii.)

II. Reports of Special Committees, Unfinished and Miscellaneous Business

A. UNFINISHED BUSINESS

1. *Proportionate Representation.*

Several amendments to the Constitution, Article IV, Section 2, and Article VII, which have to do with the question of the proportionate representation of parishes and missions in the Convention, await action. These amendments may be found on pages 91 and 92 of the *Journal*, and in Appendix U (pp. 292–306). This question is of great importance. It was discussed at length in the Conventions of 1913 and 1914; and the reports printed in the Appendix above referred to contain the facts and the arguments in the case at some length.

2. *References from General Convention.*

Action on resolutions and a report referred to the Convention of 1914 by order of the last General Convention. These matters were last year referred to a special committee, whose report, under their instructions, may be presented this year, or deferred until 1916. The matters to be reported upon will be found on pages 32–35 of the *Journal* of 1914. In brief they are:

(*a*) A proposed amendment to Article I, Section 3, of the Constitution of the General Convention, the pur-

port of which is to provide for the *election* of the Presiding Bishop of the Church. At present the Bishop senior in consecration is *ipso facto* Presiding Bishop.

(*b*) A proposed amendment to Article I, Section 7, of the Constitution of the General Convention, (i) providing for a slight change in the day of meeting of the General Convention, and (ii) enabling the Presiding Bishop, if he shall deem that there is sufficient cause, to appoint another place for the meeting than that agreed upon by the preceding General Convention.

(*c*) A proposed addition to Article IX of the Constitution of the General Convention, empowering the General Convention by Canon to provide for "a change of place" in the trial of Presbyters and Deacons.

(*d*) A proposed amendment to Article X of the Constitution of the General Convention, the purport of which is to make possible the alteration of the "Table of Proper Psalms on Certain Days," and the "Table of Selections of Psalms," by the action of a *single* Convention. At present no part of the Prayer Book, save only the Tables of Lessons, can be altered, without the action of two successive sessions of the General Convention. Thus, by inadvertence surely, any proposed change in our use of the Psalter is hampered by far stricter regulations than is a proposed change in the use of the rest of Holy Scripture. The amendment aims at putting both sets of tables on an equal footing.

(*e*) With the above proposed amendments, there was submitted also a report in regard to "the registration and enumeration of communicants," which report is described as "the decision of the General Convention" with reference to this perplexing matter.

3. *The Proposed New Form of Charter for Parishes.*

There has long been a conflict between the provisions of the law of the state and of that of the Church, which has affected the form of charter. This matter was dealt with last year in the report of the Committee on Charters, and in that of the Committee on Obtaining a Decision of the Court of Appeals; both committees were continued.

4. *Amendments to Canon X.*

Action on the report presented at the last Convention by the Committee on Parochial Apportionment, to which had been referred certain amendments to Canon X, Section 2, Sub-section i, offered by Mr. George B. Hawkes. This report, on which action was deferred, may be found in full in Appendix Y, pp. 327–30. See also p. 98 of the *Journal*.

B. REPORTS OF SPECIAL COMMITTEES

1. Report of the Committee on Obtaining Decision of the Court of Appeals.—*Journal*, pp. 51–53.

2. Report of the Committee on Charters.—*Journal*, p. 53 (Cfr. Appendix V, pp. 307–313).

3. Report of the Committee on Parochial Apportionment, in regard to the desirability of publishing in THE CHURCH NEWS the list of parishes claiming exemption of Income from Investments.—*Journal*, p. 67 (paragraph 1 c) and p. 70.

4. Report of a Special Committe on the revision of the Form of Parochial Report.—*Journal*, p. 98.

5. Report of the Diocesan Board of Missions on the proposed Missionary Budget for the Diocese, and on the advisability of apportioning the amount of any such budget among the parishes.—*Journal*, pp. 86–87.

6. Report of the Committee on a Church Extension Fund.—*Journal*, p. 98.

7. Report of the Committee on an Increase of the Episcopal Fund.

8. Report of the Special Committee of Laymen on Clerical Salaries in this Diocese.—*Journal*, p. 99.

9. Report of the Committee on Standing Orders of the Convention; the same Committee to report on "the whole method of elections" and the "dispatch of business."—*Journal*, pp. 89, 97.

10. Report of the Committee on Proportionate Representation. Final action was not had on this matter last year; the Committee was continued, and to it were referred amendments to Article IV, Section 2, and Article VII of the Constitution, proposed by the Rev. H. M. G. Huff.—*Journal*, pp. 99, 100, 91, 92.

11. Report of the Committee appointed "to consider so much of the Bishop's charge as dealt with the development of a truer unity within the Church."—*Journal*, p. 100.

12. Report of the Committee appointed "to take into consideration the relation that the Diocese of Pennsylvania should bear to the Church Pension Fund."—*Journal*, p. 50.

III. REPORTS OF OFFICERS OF THE DIOCESE, BOARDS, STANDING COMMITTEES AND COMMISSIONS

1. The Treasurer of the Diocese.
2. The Treasurer of the Christmas Fund.
3. The Registrar.

4. The Standing Committee.
5. The Central Missionary Committee.
6. The Diocesan Board of Missions.
7. The Commission on Church Work among the Deaf.
8. The Commission on Church Work among the Blind.
9. The Commission on Church Work among the Jews.
10. The Commission on Church Work among the Immigrants.
11. The Commission on Social Service.
12. The Church Building Commission.
13. The Committee on Charters.
14. The Committee on Canons.
15. The Committee on Parochial History.
16. The Board of Control of the Diocesan Library.
17. The Custodians of the Church House.
18. The Trustees of the Protestant Episcopal Church in the Diocese of Pennsylvania.
19. The Trustees of the Episcopal Fund.
20. The Stewards of the Sustentation Fund.
21. The Sunday-school Association.
22. The Clergy Daughters' Fund.

CONVENTION NOTICES

The secretary requests that all reports from clergymen, parishes, institutions and all other matter for the Journal be sent to him before May 15th.

After that date he cannot insure their insertion. The canon stipulates that all reports shall be presented at the Convention and not months after.

This year all the Clergy will vote at the WEST end of the aisle where they sit.

All the Laity at the EAST end of the aisle where they sit.

Don't fail to register. Slips will be found in the vestibule. Register but once.

Write out all resolutions. Send them at once to the desk.

Thoughtful observance of these instructions will help to lighten the burdens of your servant,

THE SECRETARY.

DISPATCH OF BUSINESS AT THE DIOCESAN CONVENTION

That our Conventions these past few years have been unduly prolonged has been a growing conviction. It has considerably affected the attendance, notably that of the laity. Many really vital matters have failed of proper consideration. The problem has been felt to be a vital one and in many quarters has been anxiously discussed. At its February meeting the Church Club of the Diocese made this its topic. Mr. Francis A. Lewis, an expert, and others discussed the subject from various angles. A committee (Messrs. Lewis, Edmonds and Tingley) was appointed to formulate the conclusions. At an extra meeting in March this committee presented the draft of a memorial to the Convention on the subject, which was adopted by the Club. After citing the reasons which have led to its presentation, the memorial makes four suggestions and then offers sundry amendments to the Canons which would be necessary. These suggestions may be briefly summarized:

1. In the Conduct of Elections.

(*a*) Those now held annually shall (after 1916) be held triennially.

(*b*) Nominations to be made, not from the floor of Convention, but prior to April 15th, in writing to the secretary of the Convention, each nomination to be signed by at least fifteen clergymen and ten deputies from ten different parishes.

(*c*) Elections to be held at designated hours in a room separate from the Convention, conducted by tellers who need not be members of the Convention.

. . . . .

2. As to the Agenda of Convention.

(*a*) Proposed amendments, etc., to the Canons must be in the hands of the Committee on Constitution and Canons not later than April 1st; must be accompanied with the reasons for same.

(*b*) Reports of commissions, officers, trustees, etc., must be filed with the secretary not later than April 15th, by him to be printed and put into the hands of the members of the Convention at least one week before its meeting.

(*c*) The Committee on Charters not to report to the Convention (save by special order) any amendments referred to them later than April 10th of any year, or unless accompanied with an explanatory statement of the object of same.

. . . . .

3. Creation of a Committee on Dispatch of Business.

All proposed business to be submitted to this committee in advance. It practically to arrange the calendar, etc. (in general lines following the precedents of a similar Committee of General Convention).

. . . . .

4. Appointment of Committees.

At the close of the Convention; to continue in the interim; to be the standing committees of the next Convention.

At the request of the Church Club, this memorial (with suggested changes) was submitted to the Clerical Brotherhood for suggestion and comment. Printed forms of the necessary alterations in the Canons and Standing Orders of the Convention had been furnished the clergy. At a very largely attended meeting of the Brotherhood on April 12th the memorial was fully discussed and resolutions passed (which the chairman of the Topic Committee was ordered to submit to the Church Club). These we may summarize (following the order used above) as follows:

1. (*a*) and (*b*) "Not approved." (In fairness it should be stated that the majority of those present would consent to have the bulk of the elections held triennially, but insist that the members of the Standing Committee shall be chosen annually.) (*c*) "Approved."

2. (*a*) "Approved." (*b*) "Not approved," unless 15th be changed to 25th (to allow for lateness of Easter) and the date of Convention be made a week later than at present.

(*c*) "Approved."

3. "Not approved."

4. "Approved," if said appointments are made prior to adjournment.

The discussion of the subject has been so widespread and so thorough that final action should be taken on the matter at the approaching Convention without undue debate,—action which will be satisfactory to all concerned, which will accomplish the desired object and make unnecessary all the radical changes at first proposed. But the whole matter is too vitally important to be lightly dismissed.

BENJ. S. SANDERSON.

THE CONVENTION

The Convention will meet on May 4th —will open with a celebration of the Holy Communion, and a sermon by the Bishop at 10 o'clock.

The organization of the Convention will immediately follow the religious services, and the address of the Bishop and the Bishop Suffragan will be given at noon instead of during the afternoon session.

A MISSIONARY MASS MEETING

A Missionary Mass Meeting on behalf of Diocesan Missions will be held in Holy Trinity Church, Nineteenth and Walnut Streets, on Tuesday, May 4th, at 7.45 P. M., in connection with the Diocesan Convention. Addresses will be made on "Church Work among Foreigners," by the Rev. Edward M. Frank, Ph.D.; on "Church Extension in the City," by Franklin S. Edmonds, Esq.; on "Church Work among the Colored Race," by Archdeacon Henry L. Phillips, D.D.; and on "What the Diocese is doing in Rural Districts," by the Rev. Edgar L. Sanford. This last-mentioned address will be illustrated.

All are most cordially invited to attend. Seats will be reserved in the center of the church for the members of the Convention until 7.45 P. M.

DAUGHTERS OF THE KING

The Twenty-second Annual and Sixty-fourth Local Assembly of the Daughters of the king will be held in the Church of the Redemption, Fifty-sixth and Market Streets, on Tuesday, May 11th. The afternoon session will be held at 4.30 P. M. There will be addresses by Mrs. L. N. Caley and Mrs. E. R. Stone; followed by the election of officers. Supper (price twenty-five cents) will be served at 6.30 P. M. The Evening service will be at 8 P. M., with a sermon by the Rev. L. N. Caley. The clergy and all who are interested in devotional work among women are invited.

THE CHURCH TRAINING AND DEACONESS HOUSE

The closing service and graduating exercises of the Church Training and Deaconess House will be held in the Assembly Room of the Church House, Twelfth and Walnut Streets, on Tuesday, May 25th, at 11 A. M.

MRS. ISRAEL W. MORRIS

The following memorial was read at the meeting of the Board of Managers of the Church Home for Children, on April 6, 1915:

It is difficult to put into words the sense of bereavement that has fallen upon the Church Home in the death of Mrs. Israel W. Morris on the 4th of March last. Coming into the counsels of the Home as one of its managers forty-seven years ago, her words, though few, were always to the point, and her judgment, especially in times of crisis and emergency, was practically infallible. Unfailingly courteous and sympathetic, her mere presence at the meetings added something that can never be replaced.

Her death, following that of Mrs. S. Weir Mitchell little more than a year ago, deprives the Home of two of its most efficient and trusted members. They were in the little group who took up the work from its foundation with the ardor and devotion of youth, giving a certain elevation of tone and singleness of purpose which must have been felt by every new member joining the association.

The loss to the Home is irreparable, but her influence is an inspiration. Like her Lord, she has left us an example that we may follow her steps. M. N.

MINUTE ADOPTED AT THE ANNUAL MEETING OF THE ELLEN BUTLER MEMORIAL APRIL 6, 1915

The Institution, through death, has parted with one of its charter members, and an original director, Miss Louisa C. Rodney.

Miss Rodney was ever ready to serve and foster the welfare of the Memorial. Her advice and counsel were of the best, her great interest in the beneficiaries cheered and comforted them as only a large-hearted and broad-minded woman can do.

When chairman of the House Committee she rendered invaluable assistance to the several matrons and always endeared herself to them. As a director and secretary of the Board she was constantly doing good work, and the services she rendered will be continually missed.

Grace Church, Mt. Airy; St. David's, Manayunk, and St. Asaph's, Bala, are among the parishes this year devoting the whole of their Easter offerings to missions, with splendid results.

MISS HANNAH PAXSON KIRKBRIDE

In the death of Miss Hannah Paxson Kirkbride, which occurred on the 17th of February, the Washington Chapel at Valley Forge has lost one of its most devoted members. Miss Kirkbride was transferred from All Saints' Church, Norristown, to the Chapel in 1911. As a member of All Saints' she had given her time and means toward the development of the Chapel, and it was a real happiness to her to do it. Her bright and cheery manner won for her many friends, who mourn her loss. She took an active part in the publication of *The Chronicle*, preparing it for mailing. Those days were always times of special rejoicing, because she felt each issue carried the record of a new advance in this great work. The rector conducted the funeral service at her late home, 511 Haws Avenue, Norristown. The interment was at Montgomery cemetery.

W. H. B.

"The Woman's Friendly," of St. Paul's, Chestnut Hill, and the parish generally, have lost a valued and trusted member in death of Mrs. Christopher Hart, the wife of the sexton of the church. The sympathy of the entire congregation goes out to the faithful caretaker in his great sorrow. Mrs. Hart and her family have been members of St. Paul's for many years and her loss is felt throughout wide circle of friends.

CONVOCATION OF NORRISTOWN

The date of the Convocation meeting has been changed, to avoid conflict with the Commencement exercises of the Divinity School. The meeting will be on Thursday, May 27th. The place remains unchanged: St. James' Church, Perkiomen.

With services devotional, historical and commenorative, the people of St. John's Church, Norristown, are to celebrate from May 6th to 10th the centennial of the organization of the parish. A very complete and comprehensive program has been prepared and widespread interest in the celebration is manifested throughout the entire congregation.

Bishop Lloyd, president of the Board of Missions, was the preacher at the Three Hour Service at St. Peter's Church, Philadelphia, on Good Friday.

The Parishes of the Convocation of Chester

By the REV. FRANCIS C. HARTSHORNE

CHRIST CHURCH, RIDLEY PARK

CHRIST CHURCH, RIDLEY PARK

Judged by the amount of missionary work which it has done in its neighborhood, Christ Church, Ridley Park, deserves to rank as one of the most important parishes in the Convocation of Chester. As long ago as 1873 Mr. T. P. Chandler, Jr., the architect, and one of the early residents of this district, raised some money for a church building, and Bishop Stevens laid the corner-stone. Unfortunately, Mr. Chandler soon moved away, and little more than the foundations of the building were accomplished, and nothing further was done in the way of building or holding services until 1878 when services were resumed in the railroad station. Before long a new church building was started in a different location, and the first service was held in it on July 25, 1880. A parish organization was formed, and the Rev. George McIlvaine DuBois became the first rector, the parish receiving aid from the Diocesan Board of Missions until 1890, when all outside assistance was relinquished. Mr DuBois was succeeded by the Rev. W. F. C. Morsell, who served the parish from 1883 to 1892. During his time a rectory was built. The Rev. Edwin A. Gernant was rector from 1892 to 1898, and in 1893 the parish house adjoining the church was built.

The Rev. F. C. Steinmetz became rector in 1898, and the growth of the parish having made the original church building too small, work on enlarging it was started in 1902, and the new church was consecrated the same year by Bishop Whitaker. In 1903 St. John's Mission, Essington, was started by Mr. Steinmetz, and the work has ever since been under the care of Christ Church, Ridley Park, and has never received any assistance outside of that parish. In 1906 St. James' Mission, Prospect Park, was started and placed by the Bishop under the care of the rector of Christ Church, Ridley Park, and so remained for a number of years. Mr. Steinmetz having resigned in 1908 to become rector of Christ Church, Norfolk, Va., the Rev. Robert W. Benedict became rector and remained until 1911, and was succeeded by the Rev. Gilbert Pember, who only recently resigned to become rector of St. Michael's Church, Germantown. Under his ministrations the church continued to flourish, and in 1912 St. Peter's Mission, Eddystone, was started by him, and will doubtless prove an important part of the work of Christ Church.

ST. JAMES', DOWNINGTON

(A Correction)

In our sketch of the history of this parish in our April issue there occurred the sentence, "As a matter of fact, the parish seems to have existed more as a hope than as a reality." This might easily be understood to mean that the condition of the parish has always been and now is precarious, which would not be true at all. The sentence should have been, "As a matter of fact, during that early period [about 1850], the parish seems to have existed more as a hope than as a reality, for quite a while not more than $200 could be raised towards the rector's salary." Of course, St. James' long ago relinquished any outside assistance and a parish provided with a church, rectory, parish house and cemetery, and reporting 200 communicants is a very substantial reality. A study of the history of the older parishes of this region reveals a striking difference between the methods of the past and the present. At the present time when work is started in any locality it is generally as a mission, with a priest-in-charge, and a parochial organization is not adopted and a rector called until the work is entirely self-supporting; but in the early days there does not seem to have been any distinction between missions and parishes, and every clergyman in charge was a rector. No matter how few worshipers there might be or however small the amount of money they could raise, they invariably organized as a parish, with a vestry, and called a rector. In this St. James', Downingtown, did not differ from other parishes in the Convocation of Chester, except that its difficulties at first were greater than usual, but the cheerful optimism of those early days has been abundantly justified.

THE GALILEE MISSION

A LITTLE more than eighteen years ago two of the clergy whose parishes touched the district of Philadelphia known as the Tenderloin, recognizing that the Church was not engaged in any aggressive work to reach the thousands of human derelicts who frequent that neighborhood, decided, if possible, to start a Rescue Mission for Men in that vicinity. With the help of some godly and generous laymen, and the support of what was then the Northeast Convocation of Philadelphia, the Galilee Mission was opened on Ninth Street below Callowhill in February, 1897. The work, under the wise direction of Mr. Robinson, soon outgrew the accommodation of the premises; and property was purchased at the northeast corner of Vine and Darien Streets, and the present suitable and commodious building erected at a cost of $50,000. The Mission was shortly incorporated as a recognized agency of the Episcopal Church of the Diocese of Pennsylvania, its object being, as set forth in the charter, "to promote the religious, moral, and temporal welfare of men."

As a means of fulfilling this purpose a religious service is held in the chapel every night in the year, through which hundreds of men have been redeemed from a life of vice, many of whom have received the Rite of Confirmation, and are now members of churches in the city and elsewhere; and several are devoting their lives to the service of Christ and His Church, some of them studying for the sacred ministry. Every opportunity is also given to assist men who desire to live a better life; good meals are served in the dining room for five and ten cents, the average number supplied being over two hundred a day; beds are provided in four large, well-lighted, well-warmed and well-ventilated dormitories, with the use of shower baths, at ten cents a night, the hundred and sixty-eight beds being occupied very nearly every night. There are no double-deckers in the Galilee. Men who sleep in the Mission have the use of a fine and well-supplied reading-Room free, and also the benefit of a fully-equipped laundry and bath for five cents, other men being charged ten cents. And in order to help men to help themselves there is an industrial department, where they can earn their meals, and bed, and the use of the laundry.

The name Galilee was adopted for the Mission as it is an ecclesiastical name given to the chapel or porch in the old English cathedrals provided especially for the penitents and catechumens, that is, for those who had once been members of the Church and had wandered away from grace, and for those who were being taught the truths of Christianity, and being prepared for Confirmation. It can readily be seen how suitable such a name is to the kind of work we are endeavoring to do at the Mission.

We believe it is the only large mission of its kind which is conducted by the Episcopal Church in the United States. It should surely, therefore, appeal to the interest and support of all Church people in this diocese, especially as the efforts put forth in connection therewith to redeem men from lives of sin and to start them along paths of useful service have been so abundantly blessed by God.

The work of the Mission is being carried on by the Rev. J. J. D. Hall, the superintendent, who has charge of the religious aspect, especially the nightly services; and by Mr. George W. Wilkins, the assistant superintendent, who looks after the business and industrial side, and who gives his services gratuitously. Both of them are admirably adapted for the work. To give some little idea of what is being done at the Galilee we make a few extracts from their reports, which can be obtained by asking for the annual report of the Mission at 823 Vine Street.

The Rev. Mr. Hall in his annual report says:

"The attendance in the chapel during the year was 70,485, an increase of 1,206 over last year. The number of professed conversions, 1,837. We do not advertise or offer any special inducements for attendance. Service has been held every night during the entire year, and four times on Sunday. Full morning prayer is said at nine o'clock Sunday, conducted usually by one of the lay readers, with the Litany added from time to time. The superintendent gives an address on the teaching for the day. Holy Communion is celebrated once a month. The weakness of Rescue Missions is the small connection usually between the Church and the Mission. I have done my utmost to strengthen that bond. A few will attend

the parish church, but the majority will not, for reasons that anyone at all familiar with such work will readily recognize. It is a condition and not a theory that confronts us. At 3 P. M. a Gospel service is held, which has proven its usefulness by its splendid results. This service is attended by many earnest Christians from different parts of the city.

"The Sunday-school is held at 6 P. M. for reasons of convenience to the children and workers. It would be hard to find a more carefully taught school or greater results—when you think of the material to be used. The attendance is large both of children and grown people.

"A sewing school is conducted on Saturday afternoons. The attendance is large, and much good for the neighborhood has been accomplished. All the work for the children was begun by Mr. Stuart Claghorn, universally known in this section as 'The Children's Friend.' He has done a work among them that no record can tell.

RESTAURANT, GALILEE MISSION

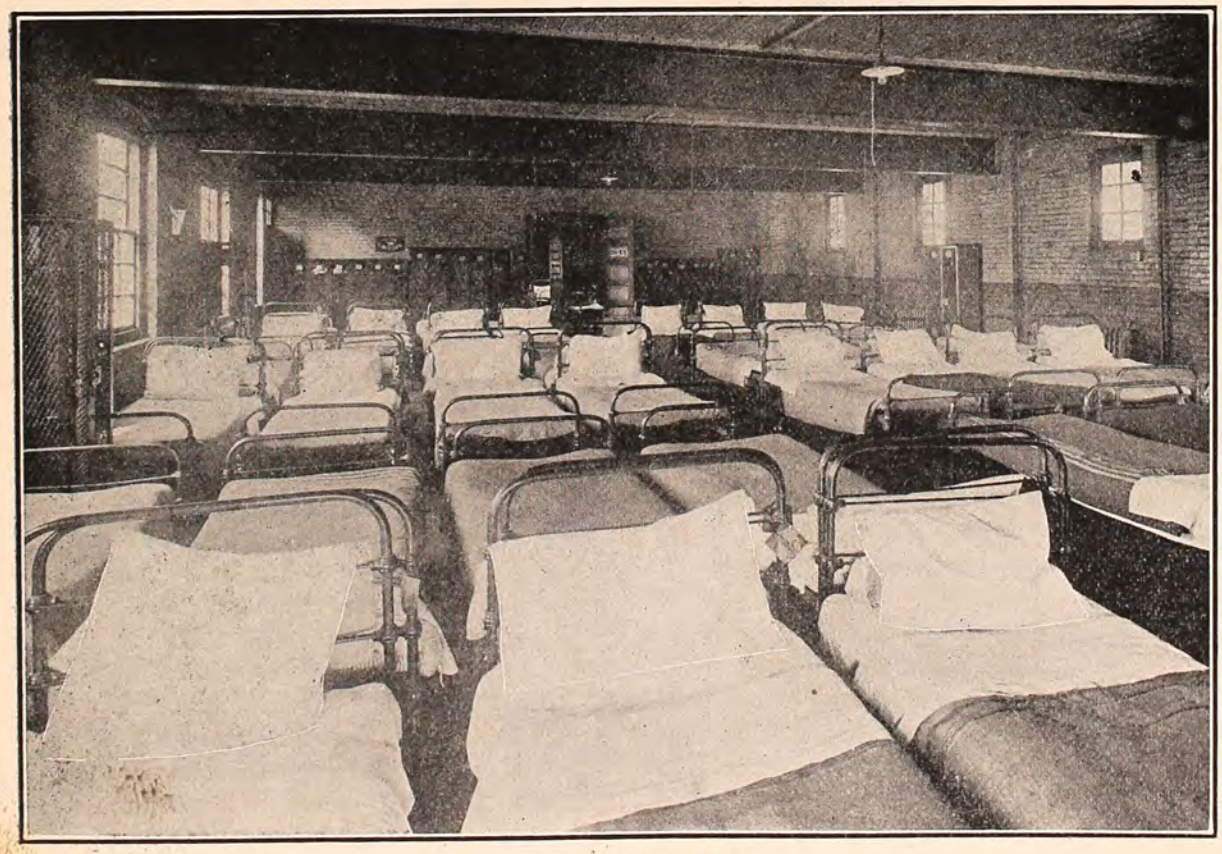
"The Brotherhood of St. Andrew continues to render invaluable service in the work. I could not get along without their help. The service thus rendered has had a reflex action and has resulted in three of their number giving up all, and are now preparing for the ministry. Some had never made an address before coming to Galilee and were anxious to avoid the ordeal, but with persuasion and encouragement have done so and found a great aptitude for it."

Mr. George W. Wilkins in his report says:

"That there is an urgent need for the industrial department has been proven by the 8,528 men who have, in the past year, found employment here. Owing to the hard times, their numbers have greatly exceeded former years. These men are newcomers, for old-timers are not encouraged.

"In the restaurant, we serve five- and ten-cent meals, from 5 A. M. till 6.30 P. M. The meals served here are really below cost, as provisions at this time are very high. We try to supply wholesome food and vary the menu, as far as possible. We also give free coffee and bread to all who lodge here over night. At the annual Christmas dinner, 312 men and a number of poor women were fed.

"We have four dormitories,



DORMITORY, GALILEE MISSION

each accommodating 42 men; yet we find this number insufficient for our demands. The dormitories are well ventilated and daily disinfected and have been recently painted. Modern sanitary plumbing has likewise been installed. Each man is provided with a free shower bath and a night garment. The price of each bed being only ten cents, places them within reach of all classes of men, but we take none who are filthy or boisterous. This is only just to those men who wish to find a decent, quiet resting place for the night.

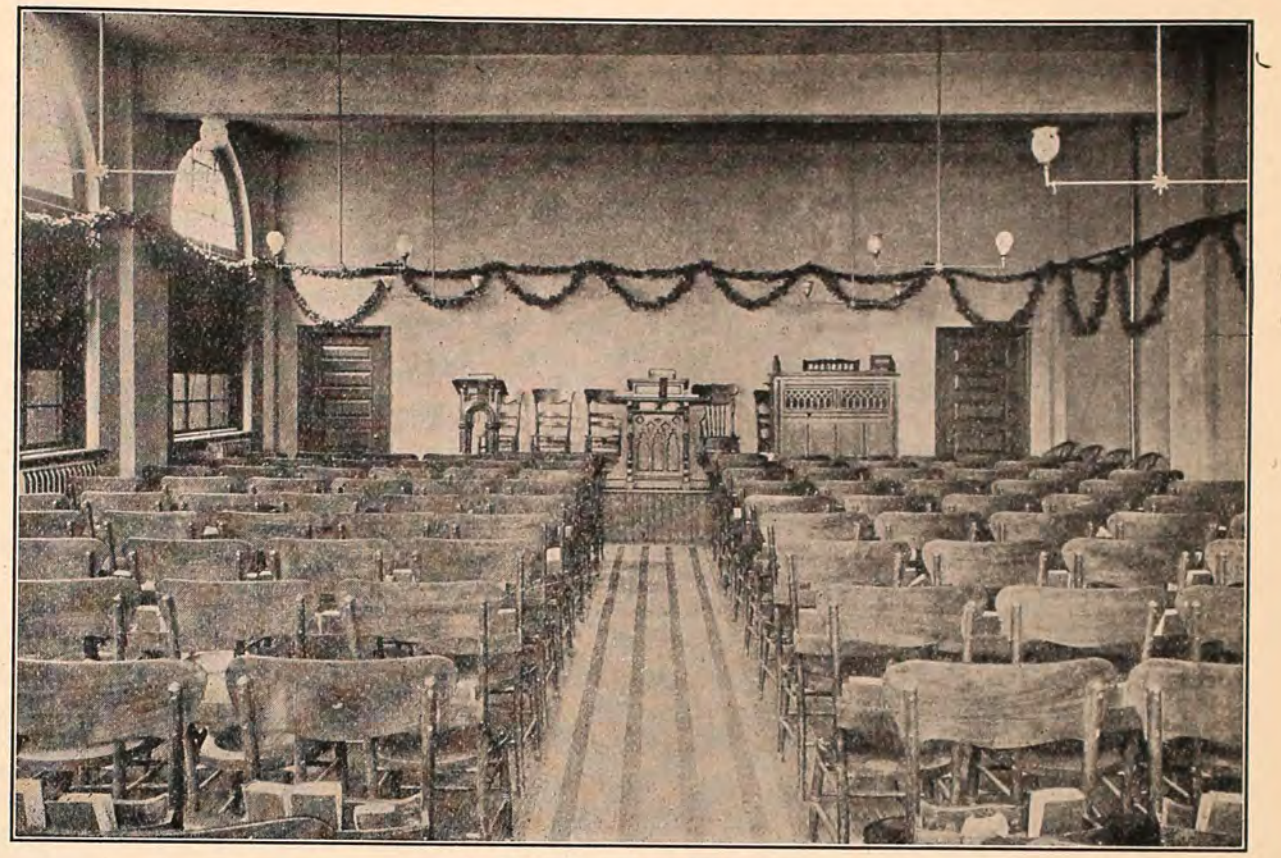
"The laundry department is open every week day from 9 till 3 for men to wash their clothing. We also do half of the house laundry, the rest being given out for reasons of convenience and economy.

"The reading room is used as a library for the men. It is open from 5 to 8 A. M. and from 5 to 8 P. M. Here morning and evening papers are procured for the men that they may see what positions are open for them. It is also used as a sewing room, on Saturdays at 2 P. M., by the children of the neighborhood."

"The Galilee Mission has taken a very interesting step foward this year in the renting of a house at 1016 Callowhill Street as a home for redeemed men, and where some of the many clergymen and others who visit the Mission can stay. It has been furnished by the generosity of our Church people who are interested in the work of the Galilee Mission."

The Board of Directors in their annual report make two appeals to the friends of the Mission:—

"We really need a temporary shelter for the men who come to us at night under the influence of liquor. We hate to turn them out on to the street; but we cannot put them in the dormitories with the men who have paid for a quiet night's rest. We would like to be able to use for this purpose the large basement room now used for our industrial work; but cannot until we secure larger premises for our industrial department.



CHAPEL, GALILEE MISSION

"This leads us to our other need, which is the securing of suitable accommodations near the Mission for the carrying on and developing the industrial side of our work.

GALILEE HOME
1016 CALLOWHILL STREET

We are looking out for a desirable location."

As the Galilee Mission is diocesan in its scope and character, we close our account by mentioning the Board of Directors:

Rt. Rev. P. M. Rhinelander, D.D., Ex officio.
Rev. Llewellyn N. Caley, President.
Mr. J. Clifton Buck, Vice-President.
Mr. Edmund B. McCarthy, Secretary.
Mr. Edward H. Bonsall, Treasurer.
Rt. Rev. Thos. J. Garland, D.D.
Rev. Herman L. Duhring, D.D.
Rev. Charles C. Pierce, D.D.
Rev. Floyd W. Tomkins, S.T.D.
Rev. Louis C. Washburn, D.D.
Mr. John E. Baird.
Mr. Franklin W. D'Olier.
Mr. William Waterall.

The eighteenth anniversary services were held on Saturday, Sunday and Monday evenings, January 30, 31, and February 1. The Saturday and Monday services being held at the Mission, and the Sunday evening service at the Church of the Saviour. Both bishops took part in the anniversary services, and on Saturday afternoon Bishop Garland dedicated the Galilee Mission Home for Men at 1016 Callowhill Street.

The Easter offering at Gloria Dei (Old Swedes) Church, which was for missions, is reported as $2,843.18 (a total of $915.64 in excess of the apportionment).

St. Mark's, Frankford (the Rev. John B. Harding, rector), is in receipt of a gift of a Memorial Chime (fourteen bells) which were rung for the first time on St. Mark's Day in connection with the Consecration of the Church.

THE GOSPEL PECULIAR TO ST. LUKE

By M. E. Clarkson

Suppose that instead of St. Matthew and St. Luke, Philip and Nathanael had written records of Our Lord's life! The meager notices of these two disciples in St. John's Gospel are yet enough to show that their minds, too, were open to the mystical side of religion, and it was probably to his consequent sympathy with them that we owe the fragments of their conversation he has preserved.

We can surmise, then, that their Gospels would have been not unlike his in tendency; and the problem before New Testament criticism today would be how the teacher described by the three witnesses as dwelling so much on the mysteries of religion could ever have had the firm hold on the outward life of the leader pictured by St. Mark. If, however, these other two had written Gospels, Christainity might have moved eastward instead of westward, history would have been different, and we should have no such thing as New Testament criticism.

Such speculation can serve only to remind us that the Gospels, while answering all our needs, probably are far from covering all the acts and teachings of Jesus; and that, had other disciples made records of His life, their selection—partly unconscious of the memory, partly conscious of the will—would have varied according as they were receptive to one rather than another phase of His teaching. Though the contrast appears so sharp between the phase preserved by St. John on the one hand and the Synoptists on the other, yet, even within the compass of the latter, we can discover several distinct methods. If, for instance, we were to set off the earlier against the later parables, or the preceptive teaching against the whole of the parables, should we not find the difference almost as great as between the discourses of St. John and those of St. Matthew; and if, further, the parables had all come down to us in a single Gospel and the sayings in another, would it not be difficult to reconcile the knowledge of the darker side of human nature shown in story after story—of the vineyard servants who stoned their lord's messengers, of the rich fool, of the cold-hearted priest and Levite, of the Unjust Steward, the selfish Dives, the judge who feared not God neither regarded man—with the high expectation of humanity which confronts us in the Sermon on the Mount? Is not the distance between the Beatitudes, let us say, and the parable of the Unjust Steward as great at least, as that between the Beatitudes and the Prologue of St. John's Gospel, or the parable of The Vineyard and the Branches? Might not one reasonably feel that the invitation, "Come unto Me, all ye that labor," is nearer "I am the Bread of Life" than either is to the parable of The Ten Talents?

So much for cross-sections of the Gospels. Now is there any divergence between the three Synoptists akin to that which separate all three from St. John, even if less marked? Are there signs in any of the three Gospels of a particular attitude toward life, of a leaning towards a certain line of thought such as we see plainly in St. John's? The more closely one reads them. the more one is inclined to answer yes; the more the individual characteristics emerge from the family likeness. The one, however, which lends itself most readily to such study is, of course, the third, chiefly because we have some independent knowledge of the author from the notices in St. Paul's Epistles, and still more from the traces of personality to be gleaned in the second book, "The Acts." If we consider then, first, St. Luke's connection with St. Paul; second, such indications as "The Acts" afford of his ideas and disposition; and finally, review the Third Gospel in the light of the result, we can estimate better just what the Greek physician's contribution to our knowledge of Christ really was.

Whether St. Luke's conversion to Christianity was through St. Paul or by some other means, his companionship with the great Apostle must have been from the beginning one of the determining factors in his life. And the question naturally comes up, what influence did the man who so profoundly impressed the Christian thought of the centuries to come have on the foremost of his followers, who was also his loyal and affectionate friend?

If one looks in the Third Gospel and "The Acts" for a reflection of St. Paul's ideas, one finds it just in as far as those were, like St. Peter's and St. John's, part of the common Christian heritage; and it is plain also that Luke was of Paul's mind about the terms on which the Gentiles should be admitted, but this was probably due as much to his birth and natural sympathy with the non-Jewish world as to St. Paul's reasoning. Further, the addresses of his master that Luke records have the Pauline ring, are in the veritable style of the Epistles, but with this difference, that the thought flows onward with a simple movement without the involved and intricate clauses that are our despair in the epistles, so that some of us perhaps, after reading the speech before Agrippa, have wished that certain chapters of Romans or Corinthians might have passed through the clarifying process of St. Luke's mind.

In point of language, also, scholarship has pointed out the likeness between the two men; when it comes to the matter of thinking, it is not so easy to discover St. Paul's impress. Here and there a passage may suggest the doctrine of justification by faith, but not in the shape that St. Paul taught it; and of St. Paul's special type of mysticism there are scarcely more traces than of that which breathes in St. John's writings. Indeed, notwithstanding the profound religiousness of St. Luke's temperament—he apparently had no drawing towards mysticism; nor does he, on the other hand, betray any great interest in philosophy.

What then were the characteristics of the Evangelist who, during years of intimate association with a man of St. Paul's intense convictions, could, while not apparently sharing them all, yet work with him in entire accord? One of the first impressions, then, gained of St. Luke's personality from the Book of Acts is that of an immense interest in the events he is narrating. Even had there been no religious motive, he would, one thinks, have found these journeys with St. Paul absorbing; for he has recorded the riots at Ephesus, the occurrences at Corinth and the arrest of St. Paul in Jerusalem, not only as the missionary whose purpose is being hindered or thwarted by the trend of events, but as the traveler and historian concerned with the life of men and cities. And, as he had an eye for a situation, so he had a still keener eye for character. Within the compass of these twenty-eight chapters, what a number of men and women he has described for us, so that we know their essential qualities. Like the people of Dante, Barnabas and Gallio, Agrippa, Felix and Cornelius, Stephen and Simon Magus, not to speak of many others, appear once and speak a few words that

leave a distinct portrait of them each for the centuries to come.

With this insight into character is joined a singular fairness, so that even when telling of ill-treatment he is careful not to misrepresent; and this not only for the sake of justice, but equally, one fancies, because of the fondness, so natural to the Greek, for a clear view. Though more lenient, perhaps, towards the faults of Greeks and Romans than of Jews, yet he had assimilated Jewish ideas and the method of approaching Christianity through the Old Testament. Quarrels he evidently did not like, especially between friends or Christians, and when obliged to record them, said as little as possible, but one cannot altogether acquit him of sharing in the universal satisfaction at seeing "the engineer hoist by his own petard." Yet, with all his understanding of men and affairs, he apparently had neither the qualities of leadership nor desire for it. Though his Greek interest in sea-faring led him to note every circumstance of the voyage and shipwreck, it was to St. Paul, who, very likely, cared for little but the safety of all on board, that owner and master looked in their straits. Finally, his interest in affairs is entirely free from pride, ambition or any kind of worldliness. None of the Apostles or Evangelists, indeed, gives the impression of a more completely surrendered will, of greater receptivity, of a mind, in fact, more "subdued to the very quality" of Christianity, than this companion of the Great Apostle, who was content to make "his exits and his entrances" so quietly into one of the great books of history.

Such, then, we find the one who undertook "to let Theophilus know the certainity of the things wherein he had been instructed," a man thoroughly awake to what was going on around him, keen about people, not to be easily hoodwinked, equable and profoundly religious in his bearing both toward God and men. And the question now before us is: how did those traits express themselves in the arrangement and selection of the material at his disposal for the Third Gospel?

To begin with, one is struck by the preference both in narrative and parable for what touches the single individual, as against St. Matthew's interest in the group. How many references St. Luke has to people not mentioned by St. Matthew or St. Mark. Zaccheus and Martha, Elizabeth, Zacharias, Simeon, the brother who wanted the inheritance divided, the Pharisee who invited Our Lord to dine; and these people are like those already mentioned in Acts, so sharply defined in character that they have become for us typical of certain qualities. As they all appear, either in the portion of the Gospel based on the presumable documents unused by St. Matthew and St. Mark, or in the first two chapters from the Aramaic original; and as there is no way of knowing positively whether he incorporated these documents as a whole, or in selected parts, the presence of these people in his Gospel is hardly as strong testimony of his leaning to the personal element as the additional bits he introduces about the characters common to all three Gospels. He tells us, for instance, among other things not appearing in the Synoptists, that Herod questioned as to who Christ could be; that Joseph of Arimathea, though a counsellor, "had not consented to the counsel and deed of them;" that the centurion's servant "was dear unto him;" that the father of the demoniac besought the Lord in his behalf "for he is mine only child," a touch which even St. Mark, who related the story so dramatically, leaves out. St. Luke, indeed, would seem to have felt an especial sympathy with anxiety for an only child, mentioning the circumstance, not only in the case of the Widow of Nain's son, but of Jairus' daughter. And it should not be forgotten that St. Luke makes St. Peter's contrition follow not on the crowing of the cock, but on the look Jesus turned on him.

Further, in contrast to St. Matthew's arrangement of parables and discourses according to the subjects treated of, and with a certain symmetry, St. Luke is more apt to introduce them as called forth by the act or question of a particular man. He has no counterpart of such balanced parables as the Sheep and the Goats or The Wise and Foolish Virgins; and, as he inclines to the personal story, so his persons are characters rather than mere types —of mixed good and evil, and the story often takes an unexpected turn. The description, for instance, of the judge "who feared not God, neither regarded man," is not to prepare us for an unparalled wickedness, but to show that even such a one will yield to persistency. The selfish Dives in torment takes thought for his brethren and the action of the Unjust Steward will always remain a subject for elucidation. Oddly enough, these three parables, which came so near together in St. Luke's Gospel, are perhaps the most difficult of them all, if we except "The Laborers in the Vineyard," the ones we most often discuss and question.

If we think of it, however, the very parables in this section which we are so fond of, The Prodigal, The Good Samaritan, The Pharisee and Publican, must have been equally difficult for the original hearers, as St. Luke frequently alludes to the presence of Pharisees among them. It would seem, therefore, as if, while the parables of St. Matthew and those common to all the Synoptists, like the Sheep and The Goats, The Sower, The Talents, etc., were intended chiefly to enforce a plain lesson or impel to a particular line of conduct and adapted to a general audience, those special to St. Luke, on the contrary, were designed rather to shake rooted prejudices, unmask disguises, and even more to direct the thoughts than to nerve the will. Moreover, while those other parables treat, as it were, the relation toward God or man in society, here it is with the single conscience before God that we are concerned.

If, then, we can distinguish in this Gospel of St. Luke's a different method of appeal from that most frequent in the other two—a method adapted to listeners at once more alert and less friendly than the multitude, does it not suggest the likelihood of still a third manner of instruction for immediate followers? Indeed, if we had only the Synoptists, should we not often be wondering whether in Our Lord's intercourse with His disciples, He never came into more intimate spiritual relations with them than these Gospels would indicate? And just as the discourses of St. John's Gospel are a guide to the unbounded devotion of the Early Church, so this section of St. Luke should, in its turn, serve as a stepping stone between St. John and the Synoptists.

Two more or less intermingled strains of teaching, both characteristic of the Gospel as a whole, are peculiarly emphasized in this section of it. The first deals with phases of wealth, its dangers, and use for good or ill; the second is of penitence. The Good Samaritan, Lazarus and Dives, The Prodigal and The Great Supper all reveal Our Lord's familiarity with the hard lot of the poor and of those who go under in life; and interspersed are warnings against covetousness and the temptation of riches, so that probably it

is to just this part of the whole New Testament that the wronged and the miserable would point as evidence that Christ was on their side. Really, however, these parables and that of the Rich Fool go deeper and are farther reaching than an appeal in behalf of the down-trodden (while yet including such appeal) of any period. For though the term Kingdom of Heaven does not occur in them, yet they all testify in one way or another to an unseen order of righteousness prevailing surely against the triumph of selfish domination. The teaching is doubtless not more really subversive to that theory in St. Luke's Gospel than in St. Matthew's, but it is more dramatic and it strikes home with more effect.* The parable of the Prodigal, of course, touches only indirectly upon oppression; its real bearing is on that other matter, so near to St. Luke's heart, of repentance. Considering how fundamental to Christainity is the idea of repentance, it is surprising to find so little direct reference to it, comparatively, in the other Gospels. St. Luke, however, gives us not only the parables of the Pharisee and Publican, of the Prodigal, of the Fig Tree and of the Two Debtors as well as certain warnings, but he also relates instances of those who sought our Lord in penitence, such as Zacchaeus and the woman in Simon's house and, finally, the thief on the Cross. It is worth remembering, also, that St. Luke alone makes the preaching of "repentance and remission of sins to the nations" part of the Great Commission.

Yet with all his pity for sinners, how fond St. Luke was of good people! How glad to assure us in the case of those to whom special signs of Divine favor were given that, by reason of their prayers or their obedience, they were not unworthy of such recognition! With what warmth he speaks of Barnabas and Cornelius and Tabitha in the Acts and how willingly he dwells on the story of Stephen! It is only by recalling how elusive the personal quality is in good people, as would appear from literature where the wicked, or, at all events, worldly characters greatly outnumber types of innocence, that we can appreciate St. Luke's gift for seizing on what is distinctive and engaging in his good people. Nowhere is this quality more marked than in the first two chapters of his Gospel, when he is telling us of a little company of men and women, with lives all centered in religion, whom he depicts in their relation to the Roman Empire on the one hand and the world of angels on the other, while accenting plainly the distinct individuality of each.

What a little difference in words between Mary's reply to the angel, "How shall this be?" and Zachariah's "Whereby shall I know this?" Yet the one is the inevitable cry of human wonder, the other expresses the guarded attitude of the man whose caution does not quite leave him even in converse with a heavenly messenger. And the touch of reproach in the angel's reply, "I am Gabriel that stand in the presence of God, and am sent to shew thee these glad tidings," almost as if he were hurt by such a reception of his message, brings him for an instant into a strange nearness with humanity. Mary's second reply has so long stood for the symbol of such entire surrender to the Divine Will as is generally the fruit of long discipline that we hardly catch its full significance as an unpremeditated response. The appropriateness of the first verses of the Magnificat on her lips is apparent enough; but the accord in spiritual quality between song and character is to be felt almost equally in the Nunc Dimittis and the Benedictus, so that underneath the common note of thanksgiving and hope which the Church has been prolonging through the ages the distinctive utterance of Zachariah and Simeon and Mary can still be recognized.

Is it rather overstraining a point to find in the moral resemblance which the character of John the Baptist, with his zeal for righteousness joined to a certain inflexibility of mind, presents to his father Zachariah (whom we know only in these chapters) a further indication of their historical quality? At all events, the tenor of the question John's disciples carried to Our Lord from his prison recalls Zachariah's demand of the angel, while those moments of insight recorded of The Baptist many years afterwards by St. John the Evangelist, reminds us of Elizabeth's greeting to Mary. From the point of view of heredity could we easily imagine a more probable parentage for John the Baptist than just the couple described in these chapters?

The more, in fact, we examine the delicate psychology of St. Luke's opening narrative, the harder it would seem to account for it on any ground but the truth. To explain its subtle correspondences by any theory of myth or growth of legend is as hard as to pitch on the right combination of hallucination* and spiritual insight which will unlock the story of the Supper at Emmaus without the assumption of the Resurrection. If we weren't in the habit of explaining by the idea of "development" anything out of the common, much as our ancestors used to resort to "witchcraft," we should be more easily discomfited by the want of signs of that process in any particular case or the lack of opportunities for it. To find the former in St. Luke's narrative could be only less troublesome than to secure evidence for the latter in the Church described in the Acts under the eyes of such men as Paul and John and the conservative James.

There is something to be said for another view that the story St. Luke narrated of Our Lord's birth made its way slowly to the general knowledge of the Church, partly owing to the reserve of the little circle to whom these events were known, but partly also because the leaders of the Church had their attention engaged by other aspects of the faith. It was hardly to be expected that men like St. Paul and St. John, who were fully satisfied with the revelation of Christ that had been granted them, should recognize at once, even when they knew the facts, the full value of this story to one race. While it seems quite natural that one of St. Luke's temperament, with his peculiarly warm human sympathies and his feeling for the lowly and the obscure, should at once appropriate it and realize its significance in the record of Our Lord's life.

Glancing backward over this survey of the Third Gospel, we remark, first, the prominence it gives to the personal element both in Our Lord's teaching and in the deeds recorded of him, with especial regard for whatever reveals the warmth of his compassion, and, second, a method of appeal in one section designed to provoke self-questioning. We note, also, that the misuse of wealth is dealt with

* As the Gospel of St. Luke is perhaps clearest of all in its repudiation of the kind of ideas we have come to call Nietscheism, it is hardly possible in view of the tendency of certain German critics to disparage that Gospel—to avoid seeing a certain connection between the two things. And what of a similar connection between the emphasis laid on the eschatological element in all the Gospels and the readiness to call in philosophy for the justification of force?

* We know now from the case of Belgium how much an hallucination can do. No Pegasus in harness ever drew a heavier load than your hallucination now has to haul for its masters.

more unsparingly and that repentance assumes a larger aspect than in the other Gospels. And finally we see that, while the supernatural element in Our Lord's birth is treated more fully than elsewhere, the story of it is so entwined with three or four clearly outlined men and women as to form one of the most vividly human episodes in the New Testament. As we must look to St. Matthew's Gospel if we would gain an idea of Christian ethics and of the social, institutional capacity of Christianity, so if we want to understand how it presented itself to the individual man and woman, seeking not for light and truth like the people who interested St. John, but for pardon and solace and refuge, we must turn to the pages of St. Luke.

THE CHURCH PERIODICAL CLUB

A Testimony

The following summary of an address by Bishop Lloyd is given that all may share the inspiration of his thought.

Speaking of the missionaries and their wives, he said that "one of their great trials is the loneliness and intellectual and spiritual isolation, contact with the world being almost broken. Here the members of the C. P. C. step in and make them know that relations have not been broken. He wishes we could have been with him in a house in a lonely place in the West as he has lately and have seen the joy over the arrival of a magazine. He went on to say Christianity is the lifting up of the world to God and every little package of printed matter sent is really a message from the Father, though He uses human beings to send the message. So we must not feel that all our packages need contain something pious. Any copy of a magazine may be a blessing from God, and he had known men started on the right path again by reading one, just because it makes them remember that human life is the same everywhere and that touch of kinship with other lives gives them resh courage to try once more."

A Living Example

A clergyman in Hawaii writes, "I received a copy of the American magazine you so kindly sent me. Yes, my wife and I do certainly enjoy these magazines and periodicals, and more especially so, owing to our peculiar situation. Here we are in the midst of the cane plantation with the nearest and only town forty-four miles away. The ocean to the west of us and cane at all the other points of the compass. A magazine links us to the living world and keeps us in touch with its pulse. The "Stray" variety of magazine you speak of will also be welcome. We won't look at the date, just the reading matter."

System

Summer, the "time of irresponsibility," is coming upon those who send magazines, as well as on others. This reproach will surely not be theirs if the need of and care for them is understood. These suggestions may not be amiss.

On going away for a long time ask publishers to mail direct to recipient. (This is frequently done.)

Or see that a reliable person is left in charge to forward regularly and promptly. (This has been found to work well.)

Or take the same care as at other seasons to send them off yourself. (Many are punctilious about this.)

Keep the recipient's name and address in the purse and in addition to the magazines always sent, mail from time to time such others or such books as may be available. (The personal touch is an invaluable part of the C. P. C.)

Summer Opportunities

Librarians can be reached all summer by mail and will be glad any time to give new addresses. The diocese is specially anxious to increase the summer work. There is *no* vacation in the Church Periodical Club, It is an "All the year round Society."

A Reminder

The first Sunday in May is the Day of Prayer for the C. P. C. all over the country, Shall it not be remembered by the donors in Pennsylvania? Prayer cards may be had on application to the parish librarians.

The Rev. Harvey Officer, O. H. C., was the preacher at the Vesper Service at the University of Pennsylvania on Sunday afternoon, March 7th, speaking also on different occasions at the University on the two days following.

Bishop Rhinelander was the preacher at the Cathedral of St. John the Divine, New York City, on the morning of Low Sunday, and at the Chapel of Columbia University in the afternoon of the same day.

THE EPISCOPAL ACADEMY

The Trustees of the Episcopal Academy announce that by an agreement entered into between them and the trustees of the De Lancey School, the latter school will be consolidated with The Episcopal Academy on September 1st next. The trustees of the Academy have elected as headmaster the Rev. Philip J. Steinmetz, Jr., a graduate of De Lancey School and of Harvard University, *vice* Dr. William H. Klapp, resigned in October last.

Mr. Steinmetz has accepted the election, and the trustees hope he will take charge of the school in the very near future.

The trustees of the Academy further announce that Dr. Klapp at the time of his resignation consented to remain with the Academy as Senior Master of Latin and Greek, and that the Academy has fortunately been able to enlarge its staff of teachers by securing the services of many of the masters of the De Lancey School.

The amalgamated schools will continue in the buildings of the Academy. Its corporate title, adopted in 1785, will be retained, and in all printed matter will appear as follows:

THE EPISCOPAL ACADEMY
WITH WHICH WAS UNITED
THE DE LANCEY SCHOOL
1915

Coleman P. Brown, Esq., the present headmaster of the De Lancey School, has consented to become a member of the Board of Trustees of the Academy.

It is hoped and expected that the alumni societies of the two schools will also amalgamate, and that the great educational work carried on heretofore by both of these old institutions will be carried to a greater degree of efficiency than ever before, and that Philadelphia will hereafter have one of the strongest and most thoroughly equipped schools for boys to be found in the country. The catalogue of the combined schools will be issued at an early date.

After providing for certain relatives, the will of the late Matilda Galbraith places the balance of her estate in trust to be used by the Rev. Dr. Herman L. Duhring in endowing a bed in a hospital (under the name of the "Martha Galbraith Memorial Bed") for the benefit of any member of the Church of the Redemption in case of illness.

A SECOND LETTER FROM THE EAST

It was very pleasant to see myself in print in the columns of THE CHURCH NEWS and to feel I had such a capital medium for coming in touch with my friends in Pennsylvania. The pleasant experiment induces me to try another venture at a letter, with the consent of my long-suffering friend, the editor.

That very interesting series of letters from Jerusalem which were to be read by an eager public was forestalled by the action of our American Consul in Jerusalem, Dr. Glazebrook, who, shortly before Christmas, ordered me out of the country. Syria was overrun with Turkish troops and profoundly upset by the preparations for the invasion of Egypt—since proved a fiasco—dearth of money and provisions stared us in the face, and it was no longer politic to await greater risks. So we had to leave Jerusalem. Christmas Day we spent at Jaffa, the unlikeliest of places, and the next day we sailed for Egypt, where we have been since. I had thus just three months in the Holy City, a sojourn hampered by the military conditions which allowed me to go but little beyond the walls of Jerusalem, but forever memorable and a source of perpetual delight in retrospect, for the Holy City proved itself one of the most fascinating of abodes, and it gripped us with a feeling of home such as we never experienced in a foreign city.

Now, to use a much-abused word of modern literature, Jerusalem is a many-sided city, and a writer may choose but a single facet and yet have much to say. As in my former letter I spoke of religious conditions in the Lebanon, I can preserve some continuity by confining myself in this to a sketch of the religious life of modern Jerusalem.

Jerusalem still is, as it has been through history, a city of religion. Rome has welded empire to its sacred claims, is the claimant of lost political power, is still occupied by the most powerful politico-ecclesiastical machine in the world. Other cities there are in the world which are the centers of great religions, like Mecca or Benares, but Jerusalem strikes the observer as presenting a religious ideal in abstract. There is no adventitious political prestige; Jerusalem is economically a small market town. The sacred buildings are not peculiarly awe-inspiring, and the mass of ecclesiastical tradition rather tends to profane than religious sentiments. Yet here is a large and fast-growing city, the Holy City of Jews and Christians, the second holiest city of Mohammedanism, for which each of these great faiths has spent its best and its most. The wars of the Maccabees and the final insurrections against Rome, the Crusades, the Muslim reaction under Saladin, all bespeak the power of the religious ideal in history. And while we are wont to associate this religious idealism with the past, to regard it as suffocated by the eager utilitarianism of the present, Jerusalem still shines forth with undiminished lustre as a magnet of souls and whole communities. The devout, fanatical people who make up its citizenry explain to us cold calculators of the twentieth century how men used to fight and die for the Holy City. The people there today are of the same ilk though their blood is not as red—as those who pilgrimaged through Europe in the Middle Ages to reach it and those who stormed and fended it against the foes of opposing faith.

The streets are full of religious people, whose religiousness appears in their features and their dress. Most numerous of all are the Jews, perhaps two-thirds of the population. The streets are full of them, all in distinctive costume, the Ashkenazim, or Orientals, dressed in brilliant ghabardines and fur-lined caps. These men spend their time in nothing else than praying and reading Thorah and Talmud at the expense of the pious in far-off lands. Then there are the swarms of Christian ecclesiastics, also all distinctively clad according to communion and order. Most numerous are the Greeks, then the Latins, with the Franciscans predominating, alongside of Dominicans, Benedictines, White Fathers, etc. There are the representatives of the various oriental churches, Abyssinian, Syrian, Maronite. To these are to be added the thousands of pilgrims, mostly Russian, with sweet, devout faces. And Protestantism adds to the ranks of the religious, though not producing a new dress. There are large and successful German religious colonies, and all forms of Millennarian communities which have assembled in and about Jerusalem to await the coming of the Lord. Even the sober Anglicans seem to be hipped with eschatological ideas, and indeed at first sight one feels that here everybody is a little queer on the subject of religion. Perhaps the least interested of all appears to be the Muslim. He is not fanatical here, rather indifferent, satisfied with his possession of the Holy Places and sure that he cannot be dispossessed. The other religious communities are all on the alert to make the most of what they have and to add all they can get. The great orders and churches are political bodies working for themselves and their nationalities, and Germany, Russia, France manipulate the wires of religion to further their ends. Germany has been especially clever at working the religious marionettes in the last decade or two.

This is all a vastly interesting sight, more interesting than sympathetic. One feels with St. Paul in his remark upon another interesting city, that it is "somewhat too religious." Here are thousands and thousands of people, clerical and lay, supported by the charities of their communities, to say their prayers for them in the Holy City and uphold their legal claims therein. Spiritually it is an unproductive place, economically it is pauperized. The great mass of the people live on ecclesiastical doles, and had it not been for American charity this year the Jewish population would have literally starved. Yet it is fascinating to watch this eager life, working, or is it playing, at religion, possessed with the idea that this is a Holy City, to live in which is a blessing, the citizen of which can send forth a benison to the world. Here at last is a fine City of Ideals—lost ideals so often, yet standing for that wistful side of human sentiment which tries to make the actual world other than it is.

And instead of producing an ideal of unity, all these various bodies are at antipodes here in Jerusalem. The Jew still intends that this shall be his Holy City again, in which none but the Jew shall be a citizen. And the zealous Zionist cracks the head of his quieter co-religionist if the latter does not go along with him. The quarrels and bloody struggles between the various Christian factions are notorious. Jerusalem is a veritable mother of schism, and if any new sect appears in the world it strikes a root here. Even the Mormons are represented.

If one is looking for Church Unity at any one place in the world, it is not here in Jerusalem he will find it—only disunion multiplied. It is a vain quest to go to the divisive Orient for the jewel of unity. I suppose we shall have to remember that the Kingdom of God is within us,

not here or there. One wanders sadly through Jerusalem to mark any trace of Jesus Christ and wonders how this has become a holy city. It is the spot where the quintessence of the religion of the ages was bruised out on Calvary, the sweet savor has gone throughout the world. We come back expecting here, above all, to find a few drops of the sacred attar. But here, most of all, it has evaporated; only the dry leaves are symbol of the past. To the Christian the place is disappointing, to the historian it is superbly fascinating.

JAMES A. MONTGOMERY.

CAIRO, EGYPT, March 20, 1915.

EDUCATIONAL NOTES

A notable meeting was held at the Church House April 13th when the Study Classes assembled for their final session of this year's course.

The chapel was filled, a sense of unity in purpose and desire was evident. The topic was "Thanksgiving;" the aim, "To Give Thanks." And as with one voice, it prevailed in prayer and praise, in reports and addresses, in those who spoke and those who listened. "It is a good thing to give thanks unto the Lord, to praise Thy name O Most Highest!"

The Educational Secretary gave a resumé of the mission study classes in this diocese from their beginning ten years ago, under the able leadership of the first Educational Secretary, Mrs. J. Nicholas Mitchell, who counted neither time nor physical strength, nor unremitting labor too big a price to pay for their firm establishment and continuance; and spoke with thankfulness of the Bishop's definite teaching, of Dr. W. H. Jefferys' vision and leadership, of the course just closing on the Church's Social Service, with the watchword "Love." "We have studied the Church's faith, her gifts, her achievements, her messengers. We have learned that 'Christianity is not to look on a spectacle, not to follow an example, but to be *lost in a life.*'" Diocesan Classes for women have been held at the Church House twice weekly from October until Lent and once a week in Lent. In these classes leaders are prepared for the parishes. A test of the method and work is the value of the leaders to the parish. One parish had four senior classes led by four different leaders prepared at the Church House—the rector of that parish, the Rev. Harrison B. Wright, spoke on "The value of the Mission Study Class to the parish," witnessing in most unqualified terms to the power of life and love that this simple instrument, the Mission Study Class, brought to the parish, with its one purpose to "Know Christ and to make Him Known."

The Cambridge Conference, June 24th to July 8th, was announced, and the earnest hope expressed that a large number in the diocese would avail themselves of the pleasure and privilege of attending it. A gift of $717 was made by the classes, $179 for St. Luke's, Tokyo, and $536 for The Emergency Fund.

A very beautiful chart was shown, the work of the Juniors of the Church of the Redeemer, Bryn Mawr. This chart illustrated work on the Junior text-book, Building the City.

While reports have not all been received up to date, the Educational Secretary reported 697 women in classes in this diocese, Dr. Jefferys reported 116 men, Miss Hubbard reported 641 Juniors, making a total of 1,454. Rev. Harrison B. Wright reported for the Clergy Class.

Nor has the message of the Pennsylvania classes been confined to our own diocese. The Educational Secretary led a class in New Jersey. Mrs. Arthur Van Harlingen led classes for the Dioceses of Delaware and Harrisburg. Dr. Jefferys in the Dioceses of Delaware, Minnesota and Southern Ohio. By correspondence the course was sent to Virginia and Kansas.

So much for statistics, but what of the message and its power? Always and everywhere this course of the Church's Social Service has brought the message of life and love, "Christ for every life and all of life." We have together realized the joy of membership in the Church Catholic, have counted precious her gifts and learned to know and love her messengers, but above all the Lord of the Church "Whom to know is to love utterly, and to follow to the ends of the earth." Dr. Jefferys addressed the classes on "Loyalty."

"Our eyes have seen something of the glory of God. There is only one adequate response, one adequate expression of gratitude open to us, and that is the use of that which we have been given—obedience. The loyal, consecrated gift of self which Christ calls following. Nothing expresses gratitude to even human friends so adequately as does loyalty, and what is beautiful in human friendship is still more so in our divine friendship, but here loyalty is also imperative.

"Now speaking of laymen and their following, 'it is true of them also that if once they have a view of the living Jesus, they will follow Him, but if one argue to them of the possibilities of somebody called Christ, they are not even interested, and will turn to golf.' There is no half way about the livingness of Christ; either Saul was right when he knew that Jesus of Nazareth was dead and buried, or St. Paul was right when he heard the voice of Jesus saying to him, "I am Jesus," and followed that voice utterly to the ends of the world. The only unquestionable argument for Christianity is neither words nor a system; it is following.

"We don't want strangers and unbelievers to come inside the four walls and hear us wondering and questioning and discussing. We want the hungry souls to steal in and find us kneeling, worshiping, loving and following. I could wish that it might not be said of us that we believe in Christianity, but that we follow Christ."

The Bishop spoke on "Thanksgiving" as the highest expression of faith, hope and love, commending to the classes not the courtesy of returning thanks but the joy of a life of thanksgiving.

The class was dismissed with the Bishop's blessing.

The Bishop, Dr. Jefferys and the Educational Secretary, Mrs. H. A. Pilsbry, are on the programme for the Cambridge Conference. The Bishop will also lead a class at the Silver Bay Conference, where Dr. Arthur B. Gray of the Church Missions House will be Dean.

The Foreign Committee of the Woman's Auxiliary of the diocese has about completed the endowment of the scholarship in St. John's University, Shanghai, which is to be a memorial of the late Bishop Stevens. But $400 is needed to complete the sum. The greater part of the money already raised has been given by those who were confirmed by Bishop Stevens. An appeal is made to other confirmands of his who have not already contributed to send at least one dollar for this purpose. Donations to be sent to Miss M. Blakiston, Fort Washington, Pa.

By the will of the late Hettie L. Oldden, the Female Benevolent Society of St. Stephen's Church, Philadelphia, has received the sum of $200.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1. **To promote Unity of Diocesan Life**

(*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
(*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**

(*a*) By publishing reports and appeals.
(*b*) By recording current news and events.

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THE REV. GEORGE G. BARTLETT
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CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Episcopal Appointments for May and June

Sunday, May 9—Fifth Sunday after Easter

A. M. PHILADELPHIA—*St. James' Church, Hestonville,* (Visitation) The Bishop
A. M. PERKIOMEN—*St. James' Church,* The Bishop Suffragan
P. M. PHILADELPHIA—*St. Titus' Church, Elmwood,* The Bishop Suffragan

Wednesday, May 12

Evg. PHILADELPHIA—*Church of the Incarnation*..The Bishop (Institution of Rector)

Thursday, May 13—Ascension Day

Evg. PHILADELPHIA—*St. Alban's Church, Olney,* The Bishop Suffragan

Sunday, May 16—Sunday after Ascension

A. M. CLIFTON HEIGHTS—*St. Stephen's Church*...The Bishop
Evg. MORTON—*Church of the Atonement*.....The Bishop
A. M. SWARTHMORE—*Trinity Church*...The Bishop Suffragan
Evg. COLLINGDALE—*Trinity Church* ..The Bishop Suffragan

Friday, May 21

Evg. PHILADELPHIA—*St. Thomas' Church,* The Bishop Suffragan

Sunday, May 23—Whitsunday

A. M. PHILADELPHIA—*Church of the Covenant*.....The Bishop
Evg. CHESTER—*St. Luke's Church*.....The Bishop
A. M. PROSPECT PARK—*St. James' Church* The Bishop Suffragan
P. M. MEDIA—*Christ Church* .....The Bishop Suffragan
Evg. DARLINGTON—*House of Refuge*...The Bishop Suffragan

Saturday, May 29

ORDINATION—*Church of the Advocate*.....The Bishop

Sunday, May 30—Trinity Sunday

A. M. PHILADELPHIA—*Church of the Saviour*.....The Bishop
P. M. ROCKDALE—*Calvary Church*.....The Bishop
Evg. PHILADELPHIA—*St. Monica's Church*.....The Bishop
A. M. PAOLI—*Good Samaritan Church*..The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Mediator,* The Bishop Suffragan

Sunday, June 6—First Sunday after Trinity

A. M. GLEN LOCH—*St. Paul's Church*.....The Bishop
P. M. GREAT VALLEY—*St. Peter's Church*.....The Bishop
Evg. PHŒNIXVILLE—*St. Peter's Church* .....The Bishop
A. M. WAYNE—*St. Mary's Church*.....The Bishop Suffragan
P. M. PHILADELPHIA—*St. Luke's Church, Germantown,* The Bishop Suffragan

Wednesday, June 9

Evg. DOWNINGTOWN—*St. James' Church,* The Bishop Suffragan

Thursday, June 10

Evg. PHILADELPHIA—*St. Sauveur Church,* The Bishop Suffragan

Friday, June 11

Evg. MARCUS HOOK—*St. Martin's Church*,
The Bishop Suffragan

Sunday, June 13—Second Sunday after Trinity

A. M. RADNOR—*St. Martin's Church*.....The Bishop
Evg. PHILADELPHIA—*Emmanuel Church, Kensington*,
The Bishop
A. M. CONCORD—*St. John's Church*....The Bishop Suffragan
Evg. KENNETT SQUARE—*Church of the Advent*,
The Bishop Suffragan

Sunday, June 20—Third Sunday after Trinity

A. M. WYNNEWOOD—*All Saints' Church*.....The Bishop
P. M. PARKESBURG—*Church of the Ascension*.....The Bishop
MILL CREEK—*St. Joseph's Church*,
(Visitation) The Bishop Suffragan

Sunday, June 27—Fourth Sunday after Trinity

A. M. HONEYBROOK—*St. Mark's Church*,
The Bishop Suffragan
Evg. WARWICK—*St. Mary's Church*...The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

May 4. Tuesday

Diocesan Convention. Church of St. Luke and the Epiphany. Opening service, 10 A. M.

Missionary Mass Meeting, in the interests of Diocesan Missions. Church of the Holy Trinity, 7.45 P. M. (For detailed program, see p. 323.)

May 5. Wednesday

Diocesan Convention.

May 6. Thursday

Brotherhood of St. Andrew. Round Table Conference for Northeast Section, at home of Mr. Charles E. Beury, 2104 West Tioga Street.

May 10. Monday

Annual Meeting of the **Domestic Committee of the Woman's Auxiliary.** Speaker: The Bishop of Pennsylvania.

Regular stated meeting of the **Board of Missions.** Church House at 4 P. M.

Annual meeting of the **Church Club** at 8 P. M. Election of officers, etc.

May 11. Tuesday

Stated meeting of the **Altar Guild of the City Mission,** Church House, at 3 P. M.

The Sixty-fourth Local Assembly, also the Twenty-second Annual Assembly of the **Daughters of the King** at the Church of the Redemption at 4.30 P. M. Speakers: Mrs. E. H. Stone and Mrs. L. N. Caley. Service at 8 P. M. Sermon by the Rev. Llewellyn Caley.

A Stated Business Meeting of the **Convocation of North Philadelphia,** at the Church House, 12th and Walnut Streets, at 4 P. M.

May 13. Thursday

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. B. A. Mitchell, 4114 Pechin Street, Roxborough.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section, at home of Mr. W. A. Powell, 3410 Hamilton Street.

May 17. Monday

Meeting of the **Foreign Branch of the Woman's Auxiliary,** when the annual report will be read and the newly-consecrated Rt. Rev. H. R. Hulse, of Havana, Bishop of Cuba, will address the meeting.

May 20. Thursday

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia Section, at home of Mr. W. H. Rittenhouse, 1757 North Marshall Street.

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia Section at home of Mr. Isaac Ward, 2307 South Twenty-second Street.

May 25. Tuesday

Graduating Exercises of the **Church Training and Deaconess House,** Church House at 11 A. M.

May 27. Thursday

Convocation of Norristown, at St. James' Church, Perkiomen.

May 31. Monday

Woman's Auxiliary: Indians' Hope Association meets at the Church House at 11 A. M.

GIRLS' FRIENDLY SOCIETY

In addition to the collective missionary work which the Girls' Friendly Society does in Lent, and which will be reported later, six scholarships for Igorote girls at All Saints' Mission, Pontok, Philippine Islands, are given by the following branches or groups of branches in the Diocese of Pennsylvania:

Christ Church, Franklinville.

Candidates' Class of Calvary Church, Germantown.

Senior Members' Club.

Mrs. Thomas Roberts, the honorary president, G. F. S. A.

Schuylkill Valley District, which includes St. John's and All Saints', Norristown; Calvary, Conshohocken; Christ Church, Upper Merion; Good Shepherd, Rosemont; St. Andrew's, West Manayunk.

Southern District, towards whose pledge the Church of the Ascension, Chapel of the Holy Communion, St. James', St. Elizabeth, Holy Trinity and Old St. Paul's contribute.

Each group knows the name of its child, and several send small gifts at Christmas, thus increasing the personal connection; and one branch prays always at its weekly meeting for its far-away little girl. The children attend the public school at Bontok, living with Miss Whitcombe at All Saints' Mission House, where they do the housework and are taught weaving, basket and lace making.

Miss Whitcombe's last letter speaks of twenty-eight girls in the Mission, of whom eighteen are supported by the Girls' Friendly Society in America.

THE BISHOP'S BRICKS FUND

By invitation of the Rev. C. S. Hutchinson, D.D., the Bishop's Bricks Fund Committee held a conference in St. Clement's parish house on the afternoon of March 22d. It is not too much to say that it was an enthusiastic meeting and well attended. Dr. Hutchinson opened with a prayer and after reading two letters from Bishop Rhinelander, expressing his interest in the Bishop's Bricks Fund, Dr. Hutchinson made a very beautiful address, expressing his own cordial approval and real interest in The Bishop's Bricks Fund, and that in his opinion every one should take part in it, and suggested that "*Wards*" be formed in every parish, with the approval, of course, of the different rectors. This idea will at once be put in practice. Short addresses were made by Mrs. Matthew Randall, Mrs. John D. Thomas, Mrs. John Loman and others, including the Rev. E. S. Thomas of St. Barnabas' Mission, Germantown. The committee wishes publicly to express its gratitude to Dr. Hutchinson for his cordial and ready help on this occasion, hoping that his example may be followed by other rectors, thus giving a helping hand to the work. The Bishop's Bricks Fund Committee hopes to give the sum collected at Whitsuntide to the Bishop, and contributions will be gratefully received before that date.

Following are extracts from Bishop Rhinelander's letters to the committee:

"I very much desire the 'Bricks Fund' to go on and increase. It is a splendid and useful work. My thought is that it should be limited to building bricks into these three new churches until they are finished. But its real scope is larger, namely. to bring into relationship with Church Extension all the people of small means whose dimes and nickels are as precious in God's sight, and as necessary for the Church, as the mammoth gifts of the Rockefellers and the Carnegies!"

And again:

"I am so glad to hear of the conference which you are to hold at St. Clement's parish house next Monday. I wish I could be present, but I fear this is impossible. I am most glad to send the conference a line of greeting.

"I hope you will express to it my deep interest in this fund, and the sure hope I have that much good will come out from it. What we most need, I think, is an increased sense of diocesan life, so that each member of each parish may come to realize that there is a diocese as well, and that we are all members of it. People will come to realize this just in so far as they are actually working and giving for its growth. I am particularly anxious that the poorer people and children shall have a personal and permanent part in all our life, and I shall value their contributions, no matter how small they may be, to the extension of the Church. It is for this reason that I am so grateful to the Bishop's Bricks Fund, and feel so sure that all efforts made to help it will be greatly blessed."

The bricks may be obtained from Mrs. John D. Thomas, 264 South Sixteenth Street, Philadelphia; or from Miss E. S. McClellan, Treasurer, 5531 Wayne Avenue, Germantown.

WOMAN'S AUXILIARY, GERMANTOWN AND CHESTNUT HILL

The Annual Corporate Communion service of the Woman's Auxiliaries of Germantown and Chestnut Hill was held in Calvary Church, Germantown, at 10.30 o'clock on Wednesday morning, April 14th. This service was instituted three years ago, in the hope of reviving the inspiration and impetus in mission work set in motion every autumn by the "Bishop's Day."

The Rev. Hugh L. Burleson of New York made the address, which was a strong appeal for domestic missions. He took the broad view that it is the patriotic as well as the religious duty of every Christian in the land to do his share in spreading the Gospel of Christ throughout the length and breadth of this great land of ours. All nations of the earth flock to our shores; some to escape persecution in their own country; all of them in the hope of bettering their condition. And what has the country done for their spiritual welfare? The Church itself has done little enough in the country at large. Broadly speaking, the American people are a foreign people. In Cambridge, Mass., the very cradle and stronghold of religious liberty, one-third of the population was born across the water. In many of the manufacturing towns of New England one-tenth of the population is American, nine-tenths is foreign. America assumes a weighty responsibility in encouraging this enormous immigration, and it is a historical fact that where the Gospel of Christ is preached, there is an uplift in the standards and ideals of these people, and if they are neglected they deteriorate and frequently degenerate into atheists, as a people without hope.

The appalling statement was made that the Negro population now numbers one to every ten white men, and they have become an integral part of our national life. Imported in large numbers in the early days of the country's development, for purely commercial gain, we are confronted with a responsibility beyond our mental grasp. What is the Church doing for this race? And our native race, the Indian. What has been done for him? Deprived of material rights by the encroachment of the Anglo-Saxon race, there is very little being done except in certain limited sections, where devoted and self-sacrificing missionaries have given their lives to bettering his condition. There are still between

30,000 and 40,000 Indians whom the Gospel has not yet reached. The Church and its members are not yet awake to the needs of the vast West. Here again we encounter a large foreign population. What have we done for them? We often send a missionary into a field embracing 10,000 square miles, without equipment of any kind, and expect him to bring forth a church in the wilderness as if by miraculous intervention, and we are surprised if after a few years he returns and asks for means to carry on the work he was sent out to do.

The Church has fallen far behind in supplying the funds necessary to keep these missionaries in the field. Yet America today is richer in means and richer in opportunities than ever before in its history. The opportunity is unparalleled in the history of any country. All nations are assembling in this country within easy reach. It is the patriotic as well as the spiritual duty of the state, the Church and the individual to assist in the uplift of these people, which means the upbuilding of a nation, for they will be our citizens in the future. The America of today will influence and perhaps direct the course of the future. Mr. Burleson closed his address by saying it was a pleasure to speak to the women, for they are, as their name implies, auxiliaries and aids in missionary work, but he would like to see every woman in the Church an active aid. Too often the work of the Auxiliary is carried on by a small group of women by no means representing the full strength of the congregation. It is hoped these spring meetings will result in the broadening of our interests, increasing our numbers and the filling up to overflowing of the missionary exchequer.

The program of the Clerical Brotherhood for April was an unusually attractive and practical one and the clergy are certainly indebted to Mr. Pember and his associates on the Topic Committee for their efforts to make these Monday morning meetings increasingly interesting and profitable. The subjects discussed were: April 12th, "The proposed Memorial of the Church Club of the Diocese on the 'Dispatch of Business at the Diocesan Convention';" April 19th, the presentation of the proposed clerical pensions by Mr. Monell Sayre; April 26th, "The Present World Situation," speaker, Dr. John R. Mott.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

DEAR SIR:

I take a great interest in the "Church Music Department" in THE CHURCH NEWS, for the subject of Church Music is not, I fancy, considered by many as important as it really is, or might be made. Therefore, anything which tends to enlighten the people in the pews is to be welcomed. Furthermore, do we not all like to air our grievances?

When the Creed is intoned I would like so much to know why the priest leads us to infer that he is the only one who believes in it? The congregation is reduced to m-m-m- Father Almighty, etc. Do not the words "I believe" give the point to all that follows? It really does not make any sense without the words "I believe in," and their omission takes away the impressive fact that the Creed comes home to each person in the congregation individually and not collectively, as elsewhere when the word "we" is used. If it be said that the music (in some inscrutable way) demands it, may we not ask if the music is more important than the words?

Then as to the responses to the commandments: I have heard them sung by the choir alone, and worse yet by one chorister singing them as a solo! It may be soothing to the feelings of the congregation to have it suggested that they are in no danger of breaking the commandments, but it seems almost too good to be true of the average congregation, and must it not be rather painful to the choir to so publicly announce that they are the only sinners in the Church in such danger? And when the soloist announces that he is more wicked than the rest, how one pities him! But, seriously, could anything be more absolutely unliturgical? If it be answered that the answers are vicarious, the idea of public and common worship is destroyed. Do not the responses belong to every member of the congregation? We do not wish to intrude into the special province of the choir, the anthem, which is generally enjoyable and devotional, when the words can be heard. Perhaps it would be considered hypercritical to suggest fewer repetitions of one word, but happily the days are past when one heard a choir sing, "take a pil- take a pil- take a pilgrim home," or when one member announced "I will wash-" another, "I will wash-" and the bass, not to be outdone, declared that he would wash his "hands in innocency."

Then as to the hymns: as there are over 600 in the Hymnal, may we not be permitted more variety, together with some beautiful tunes that are seldom or never used? Almost everyone likes to sing, and really is it necessary to assume that a congregation is not capable of learning anything new? I have heard of congregations being gathered together to learn new tunes and I believe the idea would take where practicable. Some of our hymns, such as numbers 585, 590, 592, 603, 630, 638, and many others too numerous to mention would appeal to an ordinary congregation, I am sure, and many weary and sad hearts would respond to these cheering, helpful and solemn words, many of them written by men and women of saintly lives. Does it not seem a great pity not to use and enjoy them? And don't be shocked if I suggest that now and then a Methodistical tune would be greatly relished! How many important lessons come home and touch the heart in some of these beautiful hymns! I do not in the least agree with the clergyman you mention who did not care what the words were, the tune sung being the only important thing! Are not the words of a hymn a part of worship?

There is just one more point on which I desire enlightenment: is there any valid reason why the processional should not be sung to the end? When the time taken in coming from the choir-room is not long, it frequently happens that only two or three

verses are sung, and the hymn ends most abruptly. As often the closing verses are those in which the important idea is emphasized, the continuity of thought is entirely lost.

If you will throw some light on these subjects I shall be so much obliged.

Yours truly,

——— ——— ———.

The foregoing letter, received some weeks ago, raises several very interesting questions which would seem to require a reply from the clergy, so we referred the letter to a friend who, in addition to being a priest, is a skilled musician and therefore well qualified to consider the matter from both sides. His reply follows:

My dear Mr. Sears:

You must be glad to get such letters as the one you have referred to me, if for no other reason than that they show interest in church music. This particular letter has the added interest of championing the right of the congregation to a share in the musical part of our common worship. May the number of such letters increase!

There are seven points or questions in this letter. These I shall attempt to run through in order.

1. Your correspondent asks why, in the Creed, the opening words "I believe" are often said or sung by the priest alone, and she complains that in doing this "the priest leads us to infer that he is the only one who believes in it." I think there is confusion of thought here. When the opening words in the Creed, the Lord's Prayer, the General Confession, etc., are said or sung by the priest alone the object is at bottom the practical and prosaic one of getting everyone to start together, so that whether in saying or singing, the congregation may really be keeping together. There may be a question as to the advisability of the practice; but it does not seem to me to be open to your correspondent's objection any more than the common practice of reading the Psalms verse about. When the priest reads his verse he is not inferring that the congregation do not believe it!

2. Your correspondent says that she has often heard the responses to the commandments sung by the choir alone and, worse yet, as a solo. If she means the "Lord have mercy upon us. and incline, " etc., I should say that she is justified in complaining that both practices are bad and unliturgical. If, however, she is referring to the "three fold Kyrie" which follows the "Summary of the Law," she raises the question as to whether this Kyrie should ever have elaborate musical treatment and this question never will be settled. For myself I see no inpropriety in singing this Kyrie to an elaborate setting on special occasions; but of course a contrary opinion is open to anyone. I think liturgical worship would, on the whole, lose rather than gain if we were forbidden ever to sing this Kyrie and other parts of the service (the Nicene Creed, for instance).

3. Good Church musicians now strongly condemn repetition of words in anthems or settings of the Canticles. There is no possible defense for such repetition. If a composer cannot set the sacred words to music without mauling them about in "vain repetition," he had better leave the work to more skilful hands.

4. Your correspondent would like to have greater variety in hymns, both words and tunes. I believe the clergy share this wish; but that the unwillingness of most congregations to sing anything or do anything they "haven't been accustomed to" acts as a deterrent. As to the hymns instanced as not often sung, 585, 590, 592, 603, 630, 638—most of them are of the subjective variety and therefore undesirable in common worship. On the whole subject of hymns, however, I feel that we American Church-people are at a tremendous disadvantage—first, because we are confined to the use of a single hymnal and, second, because that hymnal is quite the worst in the English language.

5. As to "Methodistical tunes," I think a "rouser" now and then is a very good thing.

6. I read, with some astonishment, the reported opinion of some parson that he didn't care what the words of a hymn were, so long as a "psychological effect" was produced by the tune. This seems to me rather frivolous. The "psychological effect" aimed at in any Christian act of worship is the effect produced by the declaration of the Truth.

7. Finally your correspondent asks if there is any valid reason why the "processional" should not be sung to the end, and she complains that often only one or two verses are sung. Of course there is no reason for the common, but abominable, practice of clipping the "processional" or any other hymn. Why congregations put up with this is a puzzle. I suppose it is part of their failure to claim their rightful share in the management of public worship. Upon the subject of the "processional" I should like to ask why it is considered necessary that a choir should enter and leave the church singing? This practice, which is well nigh universal amongst us, has neither rhyme nor reason. Let a parson stop it, however, and he may be sure of criticisms and murmurings—"It is so lovely to hear the sound dying away as the choir leaves the church," or "The opening hymn is such a good way to save late comers from embarrassment." I am glad to know that at your own church, at the instance, I believe, of a member of the vestry, a step in the right direction has been taken by abolishing "pros" and "res" at the Sunday evening service.

Yours very truly,

Presbyter Americanus.

While all these discussions and articles on the subject of choir and congregational singing are perhaps quite interesting, they are not especially profitable. When congregations as a whole will rise up and take their rightful part in the service the entire question will be settled, and in the meantime no amount of writing or talking will bring this about. It is very easy for people to say that the clergy and choir monopolize the services, but so far as the hymns, General Confession, responses to commandments, etc., are concerned, the cure rests largely with them. If they take their part so listlessly as to almost kill the service, let there be no "dog in the manger" business about it; either be in earnest and help make the service hearty, or else accept things as they are.

We are giving below a prospectus of the Summer School of Church Music to be held in Cambridge, Mass., from June 24th to July 8th of this year. Here is a magnificent opportunity for musicians and people interested in Church Music to spend a pleasant two weeks in a delightful spot and at the same time learn a great deal about ecclesiastical music and come home with higher ideals of what it should be. For young organists and choirmasters it might be a more profitable thing than to attend an organists' convention, discussing the best way of promoting fellowship among musicians, or reading papers as to how to increase organists' salaries, or airing personal grievances against one's rector or music committee. It is not improbable that those who attend will gain so much in enthusiasm, efficiency, and real love of their work that the other questions will settle themselves as a result.

SUMMER SCHOOL OF CHURCH MUSIC

Cambridge, Massachusetts

Headquarters at the Episcopal Theological School, June 24 to July 8, 1915.

This School is intended for instruction and training in the theory and practice of church music. It aims to bring together for mutual discussion and help, ministers, choirmasters, organists and all who have to do with this important department of church work.

The Summer School is in connection with the Conference for Church Work, and registration for either the Conference or School entitles the members to the instruction and privileges of both.

A registration fee of $5.00 is charged to defray the expenses of the School. Applications for registration and further information may be made to Mr. Richard G. Appel, Director, 83 Brattle Street, Cambridge.

EDUCATIONAL COURSES OFFERED TO MEMBERS

History and Aesthetics of Church Music. Problems of organization and administration. Mr. Richard G. Appel, A.M., Instructor of Church Music, Episcopal Theological School, Cambridge, Mass.

Hymnology. Analytical study of tunes and hymns. Mr. Peter C. Lutkin, Mus. Doc., Dean of School of Music, Northwestern University, Illinois.

Unaccompanied Church Music. From Josquin de Pres, de Lassus, Palestrina and Bach to present day. Mr. Peter C. Lutkin, Mus. Doc.

Plainsong. Practice in rendering Plainsong service. Rev. Charles W. Douglas, Mus. Bac., Canon of Fond du Lac.

Liturgics. The study of the Prayer Book with particular reference to its development and bearing on Church Music. (June 25 to July 1.) Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge.

Music of the Russian Liturgy. Rev. Charles W. Douglas, Mus. Bac.

Class in Congregational Singing. Interpretation of responses, canticles, hymns for daily services, etc. This course is especially recommended for members of the Conference.

Occasional Conferences. On Choir Music; Anthems and Setting; Organ Music; Music available for Church Services; Education of Church Musicians; Music in Theological Schools, Colleges, etc.

INSTRUCTORS

Mr. Richard C. Appel, A.M., Director, Cambridge, Mass.

Rev. Charles W. Douglas, Mus. Bac., Fond du Lac, Wis.

Mr. Peter C. Lutkin, Mus. Doc., Northwestern University, Illinois.

Rev. George Hodges, D.D., Cambridge, Mass.

"SILVER BAY" AND "CAMBRIDGE"

[We have been asked to reprint the following letter from the Bishop of the Diocese to the rector of the Church of the Good Shepherd, Rosemont. It is believed that the letter will call attention to both of these summer "Conferences", and explain clearly their distinctive characters.—THE EDITOR.]

MY DEAR MR. TOWNSEND:

I very gladly write in answer to your request for my views as to the claims of, and the opportunity offered by, the Conference for Church Work at Cambridge next June, compared with the Conference at Silver Bay which immediately follows it.

The two conferences are in many ways distinct, and ought not to be considered rivals. Many people would be much helped by going to both. On the other hand, if one is to be chosen, I think the choice ought to be made in view of the needs of the individual.

The conference at Cambridge provides excellent opportunities for practical training in different lines of Church work, and at the same time lays chief emphasis upon the spiritual and intellectual training of our own people in the doctrine, history and worship of their own Church. This is, to my mind, one of our greatest present needs. For their own sake, as well as for their influence on, and helpfulness to, others, our people ought to have a much clearer grasp than most of them do have, on the meaning and obligation of the principles which they profess. I cannot put this too strongly. The need of it grows on me continually, especially in my connection with Christians of other names, who, as thoughtful men and women, have come to realize that our helpfulness, each to the other, depends upon the special contributions which we have to make to the great body of truth and grace which God means to be at the disposal of all His children. Apart, then, from the obvious personal benefits which come from clearer knowledge and deeper devotion, there is a real responsibility resting on our people to receive such instruction in their faith that they may be able to give a reason for the hope which is in them. This work the Cambridge conference is admirably able to accomplish. It is in the hands of very competent men and women. The best leaders of our Church are always available as members of its staff, and its record has been one of constantly increasing power and usefulness. I speak confidently because I was privileged to be closely in touch with it, and to have a considerable part in its direction during my life in Cambridge. It is one of the most helpful agencies in the Church at the present time, and I earnestly hope that very many of our people will attend it this year.

As to Silver Bay, I should say its two chief merits were: First, the help it gives in methods of studying and teaching the Bible, on the one hand, and missions and missionary history upon the other; second, the strong and inspiring atmosphere it creates of Christian brotherhood among hundreds of earnest men and women who belong to different Christian communions. Its interdenominational character gives it a wide field to draw from, and enables it to secure the services of men and women of great reputation in Christian work. There can be no doubt, also, that the experience of Christian fellowship, which it offers, is unique and most impressive, and is well calculated to quicken sympathy and personal devotion.

At the same time I feel rather strongly that those of our own people who go to Silver Bay should themselves first be firmly grounded and intelligently instructed in their own principles. They should go with the distinct desire and purpose of making their own contribution to the common life. In other words, they should go as convinced churchmen and churchwomen, and not as nominal Episcopalians. I think I am right in saying that this is what the leaders at Silver Bay themselves desire. I might, perhaps, sum it up by saying that there could be no better course of preparation for Silver Bay than one or two years at Cambridge.

Faithfully yours,

PHILIP M. RHINELANDER.

Mr. Wallace D. Simmons presented at Easter the Sunday-school of the Church of the Good Shepherd, Rosemont, with a handsome school banner, on which is a hand-painted copy of the Sistine Madonna on a background of red silk with a suitable inscription in gold. It was painted and mounted by Miss Brown, the artist who worked the parish banner presented a year ago.

Watson & Huckel, Architects, Phila. *(Courtesy of the "National Architect")*

ST. MARK'S CHURCH, FRANKFORD

Watson & Huckel, Architects, Phila. *(Courtesy of the "National Architect")*

ST. MARK'S CHURCH, FRANKFORD

ST. MARK'S CHURCH, FRANKFORD, PA.

Frankford Structure, Costing $173,000, and Set of Chimes were Consecrated by Bishop Rhinelander on St. Mark's Day

Having raised $173,000 within fifteen years to construct one of the handsomest churches in Philadelphia, the congregation of St. Mark's Episcopal Church, Frankford, selected St. Mark's Day, Sunday, April 25th, for the consecration of their superb edifice. Bishop Rhinelander officiated at the consecration services at 10.30 o'clock, assisted by the rector, the Rev. John B. Harding.

The Bishop also dedicated a set of chimes, consisting of fourteen large bells. These chimes are a memorial to John S. Wilbraham, a former parishioner of St. Mark's and are a gift of Mrs. Wilbraham. A choir of seventy voices, under the direction of Charles T. Lawson, organist, led the singing.

In the evening the Bishop administered Confirmation.

St. Mark's Church is filled with beautiful memorials. They are almost too numerous to mention. The tower, the chimes, the high altar and reredos, the chapel altar and reredos, the rood screen, pulpit, sanctuary rails, the bishop's throne and predieu, the sedilia and credence—these are a few of the memorials in stone. All of the windows are memorials, many being extremely handsome. The aisle windows present, in sequence, scenes from the life of the Saviour. The east window portrays the Crucifixion, while in the west wall is a fine Jesse window. The clerestory windows are notable, presenting seventy-eight prominent characters of the Old and New Testament, from Adam and Eve to Mary and Joseph. Each of these window portraits is seven feet high.

The church, which accommodates 1,000 persons, is of English sixteenth century Gothic, constructed of Port Deposit granite with Indiana limestone trimmings. The tracery and trimmings are of limestone; also the altars, pulpit, sanctuary and choir rails, and screens dividing the choir from the baptistery and chapel. The doors, pews, choir stalls and rich canopy of the organ case are of red oak. The floors of the choir, sanctuaries baptistery and sacristy are of reinforced concrete, while the sanctuaries are tiled with Tennessee and Rosario marbles. Watson & Huckel are the architects.

Although St. Mark's has its wealthy parishioners, the majority of the members are wage-earners, and many sacrifices have been made by members of the congregation to build this beautiful church. A tablet, prominently placed on the front of the church, contains the following inscription:

"ST. MARK'S CHURCH

Built by the free-will offerings of a united parish in memory of its faithful members"

Notice, it is "St. Mark's Church," not "St. Mark's Protestant Episcopal Church." The enterprising rector places emphasis upon a church that serves the community, rather than upon denominational badges. The church is a monument to twenty years of indefatigable work by Mr. Harding. His aim has been, as he expresses it, to "Americanize the Episcopal Church." An example of this is to be found in the seven handsome brass lamps in the chancel. They were made in Frankford by St. Mark's parishioners. Every bit of ecclesiastical embroidery was made by young women of the parish. People said the mill girls could not do such work. "No, but they can be taught," Mr. Harding replied.

At present thirty to forty women are engaged daily at sewing in St. Mark's Parish House, earning seventy-five cents a day in connection with the Emergency Aid work. Here is another instance of how St. Mark's Church serves the people. The men's club, known as the "Men of St. Mark's," has an enrolment of 250. Many of these men are millworkers.

St. Mark's parish dates back to 1832, when a Sunday-school was organized. For a year or more they worshiped in a hall over a volunteer fire company's hose-house, as did most young churches at that period. A church was built in the forties. The Rev. Daniel S. Miller was pastor for twenty-eight years. The Rev. Mr. Booth and the Rev. Mr. Avery succeeded him. Then came the Rev. Mr. Harding.

SPECIAL APPOINTMENTS OF THE BISHOP

MAY

8. P. M. St. John's, Norristown. One Hundredth Anniversary.
10. 11.00 A. M. Domestic Committee, Woman's Auxiliary.
    2.30 P. M. Meeting for the Younger Clergy at the Bishop's House.
11. New York. Commission of World Conference on Faith and Order.
12. New York. Board of Missions.
18. 8.00 P. M. Episcopal Hospital. Commencement of School for Nurses.
19. 8.00 P. M. St. Barnabas', Germantown. Conference of Workers among Colored People.
21. 11.00 A. M. Commencement. Church Training and Deaconess House.
    P. M. Twenty-fifth Anniversary, House of Rest for the Aged.
27–29. Pre-Ordination Retreat.
29. Evg. Dinner of the Music Teacher's Association.

OFFICIAL ACTS OF THE BISHOP

POSTULANTS RECEIVED

Henry Schaeffer.
John Samuel Gillespie.

CLERGY RECEIVED

The Rev. Samuel N. Craven, from New Jersey.

The Rev. Dr. John Mockridge from New York.

The Rev. George N. Holcomb, from Connecticut.

CLERICAL ELECTIONS

The Rev. Samuel B. Booth, to the rectorship of St. Luke's Kensington.

The Rev. George N. Holcomb, to the rectorship of Trinity Church, Buckingham, Pa.

CONFIRMATIONS FOR MARCH AND TO APRIL 18, INCLUSIVE

BY BISHOP GARLAND

MARCH

5.	St. Paul's, Aramingo	18
7.	St. Stephen's Church	35
	St. Andrew's Church	26
12.	Holy Sacrament, Highland Park	9
14.	Redeemer, Bryn Mawr	20
	Holy Comforter, West	19
17.	Chapel of the Church House for St. Matthias'	2
18.	Holy Trinity, West Chester	26
19.	Chapel of the Merciful Saviour	5
21.	St. Mary's, Hamilton Village	15
	St. Luke and Epiphany	55
24.	Epiphany, Sherwood	25
25.	Annunciation	18
28.	St. Peter's Church	25
	(Received)	1
	St. James', Kingsessing	51
	St. Luke and Epiphany	5
30.	St. Simon the Cyrenian	101
31.	Holy Trinity Church	60

April

3. St. Mark's Church..... 60
4. Christ Church..... 25
11. St. Andrew's, West..... 39
St. Paul's, Bristol..... 58
13. St. Philip's Church..... 40
16. (Privately)..... 1

SPECIAL APPOINTMENTS OF THE BISHOP SUFFRAGAN

May

4. Diocesan Convention.
5. Diocesan Convention.
6. Curtis Building. Organization of Central Council of Welfare Agencies.
7. Presided at meeting in behalf of Evangelical Reformed Churches in France, at Mrs. Stephen Green's residence.
10. Meeting of the Executive Committee of the Divinity School.
Meeting of the Board of Missions.
11. Missionary Conference at St. John's, Norristown.
13. P. M. Church House. Meeting of the Committee on Fourth of July service.
14. Presided at meeting on behalf of Evangelical Reformed Churches in France, at Mrs. Elkins' residence.
20. Convocation of West Philadelphia.
24. Clerical Luncheon.
25. Convocation of Chester.
26. Meeting of Housing Commission.
27. Convocation of Norristown.

June

2. Meeting of the Sheltering Arms.
P. M. Meeting of the Joint Boards of the Divinity School.
3. Divinity School Commencement.
Meeting of the Evangelical Education Society.
14. Meeting of the Executive Committee of the Divinity School.
21. Meeting of the Board of Council of the City Mission.
Meeting of the Board of Directors of the City Club.
23. Meeting of the Housing Commission.

The Rev. Howard W. Gernand has been appointed by Bishop Rhinelander missionary in charge of St. James', Prospect Park, succeeding the Rev. J. H. Hollah. He entered upon his duties the middle of March, having previously for some weeks been assisting the Rev. Mr. Arnold, secretary to the bishops.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

***** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.**

The new building for St. Martha's House at Eighth Street and Snyder Avenue, Philadelphia, is progressing satisfactorily. The corner-stone was laid on the afternoon of March 6th by Bishop Rhinelander, the president of the Board of the House. The officers of the institution, and of the Auxiliary, a representative of the architects, and a very few friends were present. The leaden box inserted in the corner-stone contains a Bible, a Prayer Book, silver, nickel and copper coins of the latest date manufactured at the Philadelphia mint; clippings from the *Church Standard* telling of the opening of St. Martha's House, All Saints' Day, 1901, and a report of the Church Training and Deaconess House containing account of the same service (the eleventh annual report), and a picture of the two original buildings; the thirteenth annual report of St. Martha's House; and the current numbers of *The Living Church*, the *Churchman*, THE CHURCH NEWS, *Spirit of Missions*, the *Church Sunday-School Magazine*, and a proof of the story of the thirteen years of St. Martha's House, which appeared in our April issue.

In our April "Notes" we referred to the every-member canvass which was about to be made in the parish of the Holy Apostles. That canvass closed Sunday evening, March 21st, and the final report was made to the congregation on the following Wednesday evening. The parish, rector and people are enthusiastic. The committees, numbering about one hundred men, were received with the greatest cordiality in every home. On Sunday evening the visitors' cards were presented in the church and indicated an increase of 304 new pledges. This was afterward increased by fifty. The total sum represented by the cards was about $2,500 for the year. Two-thirds of this amount is for the expenses of the parish and the balance for missions. It is to be remembered that this parish, of which Mr. George C. Thomas was a member, has always held the banner for missionary offering in this diocese. The committee feel that much more than the increase in income has been accomplished. The people were delighted to have laymen call upon them and thus manifest an interest in them. The Church of the Holy Apostles is the largest church in the North to have attempted such a canvass. No final report has yet been received from three chapels. It is said that they are making favorable progress also.

The Bishops of the diocese sent out a Good Friday letter announcing that the Commission on Church Work among the Jews has decided to secure headquarters in the heart of the Ghetto, and begin constructive work, and asking contributions from the parishes. For some time classes at old St. Peter's parish have been held with great success, under the care of the Rev. Andrew Weinstein. He has lived down much hostility and opposition. Now it is felt that the time is ripe to supplement his work, and thus the larger effort. Five thousand dollars is needed to secure proper headquarters. This the Bishops hope to have from the Good Friday offerings in the diocese.

On March 26th a blaze for which no one can account swept through St. Philip's parish house and did some little damage to the church. The rector, the Rev. Clarence Wyatt Bispham, was away from the city at the time. The damage done is estimated at from one to three thousand dollars. As there seems to have been no one in the building, no fire nor electrical wiring, the origin of the fire is a mystery.

In St. Paul's Memorial Church, Overbrook, at the time of morning service on Palm Sunday the rector, Rev. W. R. Turner, dedicated the beautiful new window recently erected on the north side of the church. The window is given by Mrs. Albert C. Barnes, of Merion, in loving memory of her mother, Clara Leggett, and is one of the series adopted by the vestry, the general theme of which is "The Divinity of our Lord as demonstrated in significant episodes of His life."

This Gethsemane window is properly placed next to the Resurrection window, as it is intended to present the Divine Sacrifice—our Redeemer in agony of soul—praying "Father, if it be possible let this cup pass from me," then, making the complete surrender of Himself and His will to the Father "Nevertheless, not as I will but as Thou wilt."

In March, St. Stephen's Church, Philadelphia, lost by death one of its senior parishioners and efficient workers, Miss Oldden, who had for long been the secretary of the Mothers' Meeting. The April issue of the *Parish News* of St. Stephen's contains the following appreciation of her from the rector, the Rev. Dr. Grammer:

"A serene and beautiful character, loving, self-controlled, wise, faithful, greatly will she be missed at the Mothers' Meeting. After her death her envelopes were sent in by her executor. She had filled them with thoughtful provision to the end. One envelope, marked "Savings for Easter," showed that she made a habit of laying aside little sums from time to time for her Easter offering.—*Moriens reminiscitur Argos*,—Dying he remembered his native land, was said of a Greek hero. But Miss Oldden living bore in mind her Heavenly citizenship, and was seeking to the end to hasten the coming of the Heavenly Kingdom. She belonged to that happy band so exquisitely described by Gray in the immortal Elegy:

"Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray.
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."

"Blessed are the dead who die in the Lord."

Bishop Garland was in Pittsburgh with relatives for a few days during Easter week.

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The snow may have ruined the Easter of the Atlantic City parades, but it was a godsend to that other class in the community which usually spends its Easter in some mission where the dinner is free. Two hundred "down-and-outs" were expected at the Old St. Paul's Club, 411 Spruce Street, for the Easter dinner of "hot dogs," apples, cinnamon bun and coffee, but only 108 turned up. The other ninety-two had been able to earn enough by shoveling snow to have the satisfaction of buying their own dinners.

Those who came couldn't even get jobs shoveling snow and most of them had been without jobs the entire winter. One by one they shambled in to await their turns to enter the dining room, which holds only eighteen men. Most of them were old men, their shoulders stooped and their eyes weak; but here and there was a boy ruined by drink.

The principle on which the St. Paul's Club is run is "food first, religion afterward." Before the service at 4 o'clock every man in the building is fed. After the service the members of the club, all of whom are reformed inebriates, circulated among the visitors, and when they found a man who looked as if he needed just a few words of encouragement and a bath to put him on his feet, they asked him to stay at the club until he could get a job.

Some of the men who stopped at the club for the first time will be members of it all their lives. They will take the pledge and will live clean, honest lives. The club is supported almost entirely by contributions of reformed men, who wish to give others a lift.

A SEXTON'S position is wanted by Mr. F. J. Lewis, 630 N. Seventeenth Street, Philadelphia, Pa. He is at present employed part time in a Philadelphia Church. He understands care of grounds and plays Chimes.

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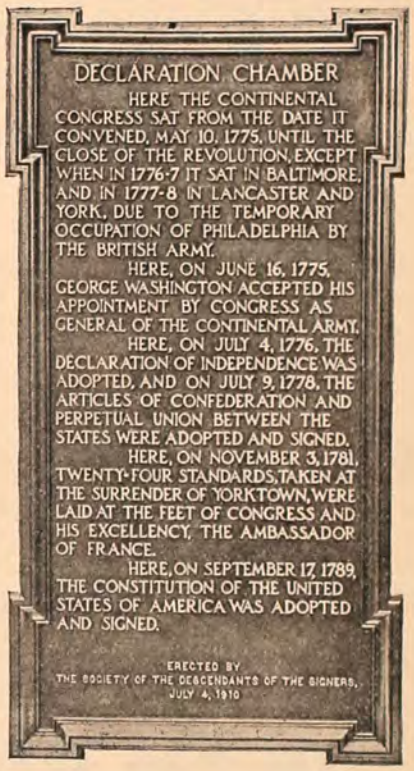
DECLARATION CHAMBER
HERE THE CONTINENTAL CONGRESS SAT FROM THE DATE IT CONVENED, MAY 10, 1775, UNTIL THE CLOSE OF THE REVOLUTION, EXCEPT WHEN IN 1776-7 IT SAT IN BALTIMORE, AND IN 1777-8 IN LANCASTER AND YORK, DUE TO THE TEMPORARY OCCUPATION OF PHILADELPHIA BY THE BRITISH ARMY.
HERE, ON JUNE 16, 1775, GEORGE WASHINGTON ACCEPTED HIS APPOINTMENT BY CONGRESS AS GENERAL OF THE CONTINENTAL ARMY.
HERE, ON JULY 4, 1776, THE DECLARATION OF INDEPENDENCE WAS ADOPTED, AND ON JULY 9, 1778, THE ARTICLES OF CONFEDERATION AND PERPETUAL UNION BETWEEN THE STATES WERE ADOPTED AND SIGNED.
HERE, ON NOVEMBER 3, 1781, TWENTY-FOUR STANDARDS, TAKEN AT THE SURRENDER OF YORKTOWN, WERE LAID AT THE FEET OF CONGRESS AND HIS EXCELLENCY, THE AMBASSADOR OF FRANCE.
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On Wednesday evening, March 24th, the Rt. Rev. Thomas J. Garland visited Epiphany Mission, Sherwood (the Rev. W. N. Parker, missionary), for Confirmation. There were twenty-five in the class, the largest number in the history of the Mission. Five of the adult members had never been baptized until a few days before their Confirmation. In almost every case the members came voluntarily or were brought by their teacher in the Sunday-school or by the men of the Brotherhood of St. Andrew. Plans for the proposed new church have been prepared and are most attractive and churchly in appearance.

The regular monthly meeting of the Young People's Association of St. Matthew's Church (Eighteenth Street and Girard Avenue), was held on Monday, March 15th. A large number of the members was present and had a congenial time in the upper room of Guild Hall. The Programme Committee had been disappointed in not being able to get the Chinese woman to speak to the Society. However, as usual, we always have a good friend who is willing to come to our aid in time of need. Mrs. Ware was this kind person, who, from her experience in teaching two Chinese girls, was able and pleased to give us a talk. She took as her subject the story of Miss Chang. Many of the members of the Association had known Miss Chang; therefore, her story was especially interesting and entertaining. The speaker's knowledge of Miss Chang's experience in Philadelphia made it very clear for her to point out, as she did, the humorous and pathetic sides of the whole story. We are all very grateful to Mrs. Ware for her kindness.

The Rev. W. H. Graaf has been in charge of the Church of the Good Shepherd, Maitland (Missionary Jurisdiction of Southern Florida), since February 1st.

During the last two weeks of Lent the Rev. David M. Steele was obliged to relinquish his duties because of illness. His Monday afternoon lectures were twice taken by the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, the Rev. W. Arthur Warner occupying the pulpit on Sundays.

The Home for Consumptives at Chestnut Hill, by the will of the late Elizabeth S. Scattergood, is made residuary legatee of her estate.

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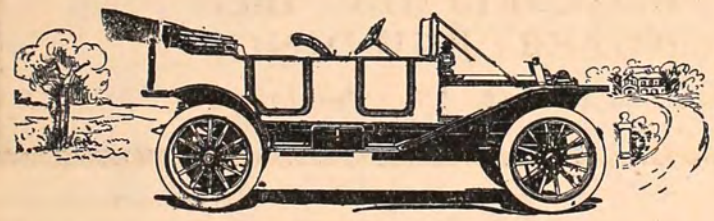

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Bishop Garland visited St. Paul's Church, Bristol, on the first Sunday after Easter, April 11th, and at the evening service confirmed a class of 58, presented by the rector, the Rev. Seaver M. Holden, which is noteworthy in many ways. It is the largest class ever confirmed in Bucks county, the record heretofore having been held by the same parish in a class presented by the then rector, Mr. Garland, in 1900, numbering 46. In the present class were several who as infants and children had been baptized by Bishop Garland during his rectorship some fifteen years ago. The service was held under difficulties, the lights having been extinguished by a severe rain and electric storm about an hour before. The church was lighted by lamps, candles and lanterns collected in the neighborhood, and was filled to the doors by an interested congregation. During the past three and a half years 136 have been confirmed in this parish, which number nearly equals the number of communicants at the beginning of this period.

Through the kindness of Bishop Rhinelander in making the arrangements, the clergy are privileged in hearing a series of lectures on successive Monday afternoons in the Church House by the Rev. Stuart L. Tyson, M.A., of Princeton, N. J., and until recently the chaplain of the University of the South. Mr. Tyson is making a remarkable name for himself among the younger American New Testament scholars and has won an enviable reputation here and elsewhere as an enthusiastic and inspiring teacher. The general subject of the present series is "The Influence of the Vulgate on New Testament Theology." The lectures are given in the Assembly Rooms of the Church House at 2.30 P. M. the first of them on April 12th. It is hoped that in the fall arrangements can be made with Mr. Tyson to deliver the series of popular lectures which this past Lent have attracted crowded audiences in New York City.

By the will of the late Dr. John L. Bromley, St. Timothy's and the Episcopal Hospitals each receive bequests of $1,000.

The Rev. Donald Shuman, who (while a student at the Divinity School) as lay reader and deacon has done such efficient work at Trinity Mission, Gulph Mills, has been appointed by Bishop Talbot Missionary of St. James', Freeland, Diocese of Bethlehem, with which he is canonically connected.

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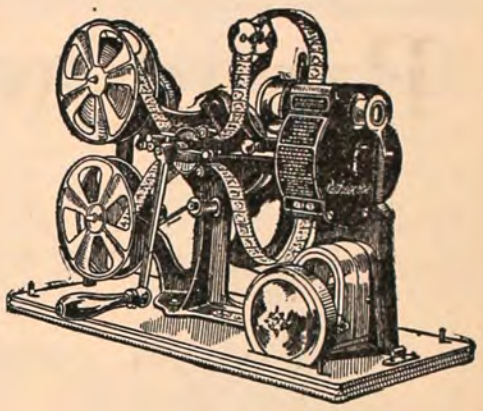

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Monday evening, April 19th, Bishop and Mrs. Rhinelander entertained at their residence the members of the various Men's Mission Study Classes of the past winter. About eighty men were present and the occasion was a most enjoyable and profitable one. After a buffet supper had been served, the entire company adjourned to the spacious library and after a short devotional service listened to inspiring speeches by Dr. William H. Jefferys, the Rev. Mr. Wright and the Bishop. A significant feature was when the members of the various classes (at the request of the Bishop) stood, as their names were called. As one looked over the company and learned of its really representative character, fresh significance was given of the "possibilities for our diocese of love and consecration through knowledge" accomplished under the inpiring leadership of Dr. Jefferys. The evening, for all fortunate enough to be present, is one which will not soon be forgotten.

An announcement of considerable importance in educational circles in Philadelphia is the proposed merger of the Episcopal Academy and the Delancey School. The building of the Episcopal Academy (Locust Street, corner of Juniper) will be used by the combined schools. The position of Head Master has been offered to and accepted by the Rev. Philip Justice Steinmetz, Jr., rector of Calvary Church, Summit, N. J. Mr. Steinmetz is a native of Philadelphia, a graduate of the Delancey School. He is an A.B. of Harvard ('01) and an alumnus of the Philadelphia Divinity School ('05). After his ordination his ministry was spent in Philadelphia as vicar of Epiphany Chapel until 1912, when he accepted a call to his present charge, first as assistant and shortly after as rector of the parish. A man of varied gifts; an able administrator and executive, possessing withal scholarly and cultivated tastes; with a most attractive personality, the school and the diocese are to be congratulated on his return to us.

Bishop Rhinelander has appointed the Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, one of the examining chaplains of the diocese.

By the will of the late John H. Williams, M.D., of 847 East Allegheny Avenue, the Church of the Crucifixion, Eighth and Bainbridge Streets, receives a bequest of $5,000.

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Not to conflict with the Commencement of the Philadelphia Divinity School, the meeting of the Convocation of Norristown, originally scheduled for the first Thursday in June, has been changed to May 27th. The Convocation will be the guests of St. James', Perkiomen, the Rev. H. M. G. Huff, rector.

Lady Hope, who, during her stay in Philadelphia, was the guest of Mrs. Thomas J. Garland, on Tuesday evening, March 14th, addressed 300 men in the Inasmuch Mission. Bishop Garland presided and addresses were also made by the Rev. William R. Turner and Mr. Long, the superintendent.

On Thursday evening, March 11th, the Bishop of Kentucky, who that week was the Lenten preacher at the Garrick Theatre, was tendered a reception by the church students at the University of Pennsylvania. Dr. Woodcock made an impressive address after which a buffet supper was served to all present.

The Men's Club of the Church of the Good Shepherd (Cumberland Street east of Frankford Avenue) mourn the loss of Mr. Harry H. Watkins, who was its enthusiastic treasurer, and so does the senior chapter of the B. of S. A., of which he was the director. The members of both organizations will greatly miss his warm friendship and hearty co-operation in furthering the welfare of both. The parish, too, has lost a good and consistent member, and a regular worshiper. Mr. Watkins was thoroughly loyal to his divine Master and his Church. The Men's Club adopted an obituary minute which has been sent to the widow. The funeral, which was largely attended, took place from the church on Saturday afternoon, March 6th. May he rest in peace!

On the Sunday evenings after Easter in the Church of St. Jude and the Nativity (Eleventh and Mount Vernon Streets) the rector, the Rev. L. N. Caley, announced that he will preach on the following subjects:

April 11—"Brighten the Corner Where You Are."

April 18—"The Great War and Its Results."

April 25—"Dr. Jekyll and Mr. Hyde."

May 2—Special preacher.

May 9—"Hell," repeated by the request of many.

May 16—"Heaven."

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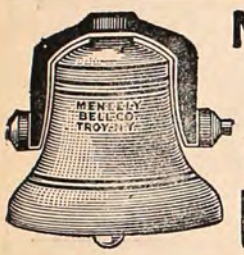
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A silver flagon was used at the services in Calvary Church, Conshohocken, on Easter morning. This memorial makes the entire Communion vessels of solid silver. The flagon was given by Mrs. William Cleaver in memory of her brother, John Ellwood Lee.

The choir of All Hallows' Church, Wyncote, on the evening of Good Friday, rendered Sir John Stainer's "The Crucifixion," following a short devotional service. A very large congregation was in attendance. The solists were Mr. F. Raymond Wadlinger and Mr. Horatio Batezell.

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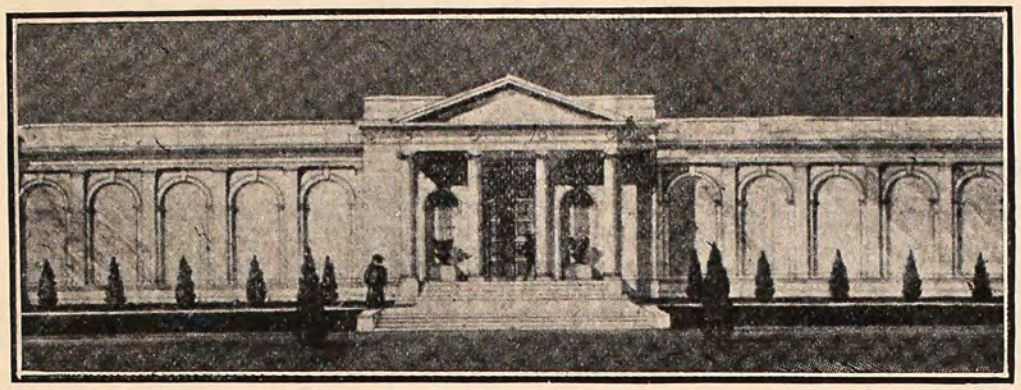

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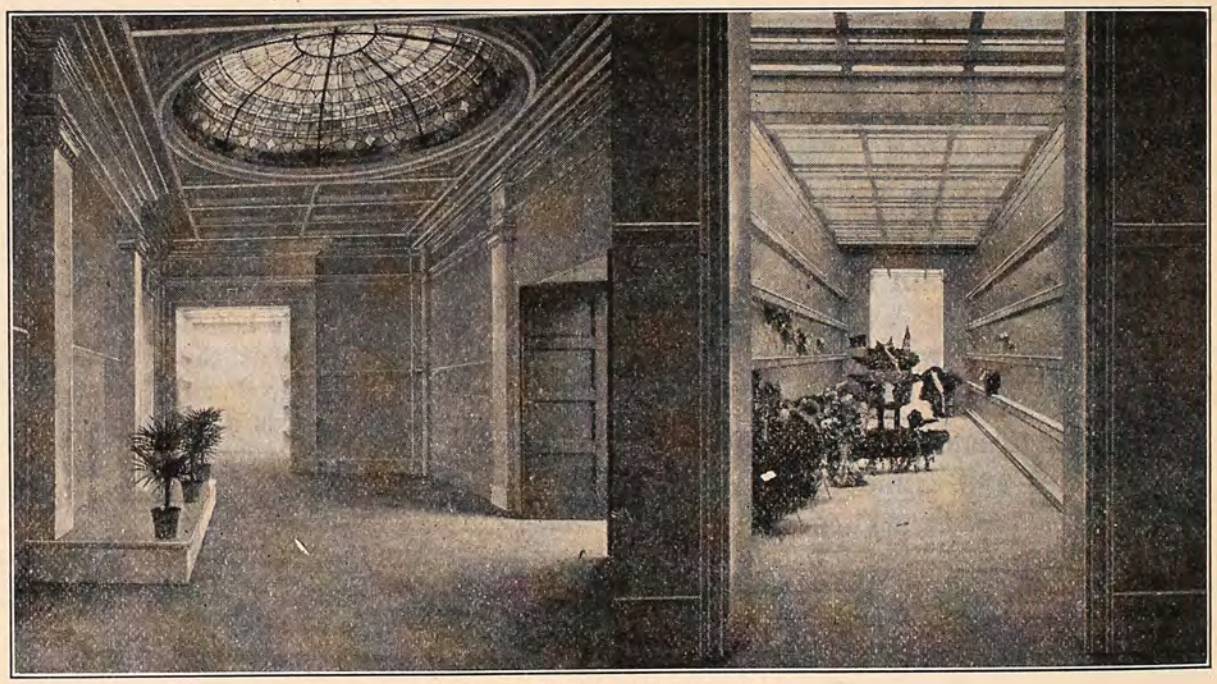

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Under the supervision of Miss Harriet Morison they have met once a week, except during the summer months, for nearly three years, in order to do the work. The hangings, just completed, consist of a superfrontal and pulpit hangings, two stoles and book markers.

The material used is white brocaded satin with a design on the superfrontal of five gold crosses on pale green backgrounds, with bunches of yellow roses having topaz centers between the crosses.

These hangings were used for the first time on Easter Sunday.

A memorial window has just been placed on the north side of the Church of the Holy Comforter (Forty-eighth Street and Haverford Avenue) by Mrs. Caskey, in memory of her mother, who died at the remarkable age of 106 years, on August 4, 1914. The subject of the window illustrates fully the life of the late Mrs. Kissick. She was a woman of most wonderful faith and Christian fortitude. Until the end, in spite of suffering and weakness, she had entire confidence in her Lord. To spend any time with her was to be refreshed by the cheerful and bright character, which never changed. The window portrays faith with the cross. It is the work of Mr. Elwood Potts, a member of our parish, an artist of remarkable ability. He designed it and completed it throughout, and set it. It is entirely English in its style and treatment, the glass used being of the very best English antique. Attention may be called to the sweetness of expression, symmetry of form and quality of color, in the latter of which Mr. Potts has avoided both the crudity and timidity often seen in modern windows, and while using the richest coloring, he has contrived to blend them in such a way that the power and joyousness of the color is maintained.

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CONFIRMATIONS TO APRIL 18, 1915

By Bishop Rhinelander

March.

3.	Chapel of the Prince of Peace (received three Roman Catholics)	65
7.	St. Paul's, Chester	56
	Church of the Resurrection	46
14.	Calvary, West Philadelphia	14
19.	St. Paul's, Doylestown	6
21.	St. Barnabas', Haddington	34
	All Souls' for the Deaf	13
	St. Jude and the Nativity	33
23.	All Souls' Chapel, Philadelphia Hospital	10
25.	Church of the Atonement	45
26.	St. Paul's, Chestnut Hill	34
28.	St. Stephen's, Norwood	9
	Christ Church Chapel	5
	St. John the Evangelist, Lansdowne	47
29.	Epiphany Chapel (received two Roman Catholics)	36
30.	St. Paul's, Overbrook	21
31.	Grace Church, West Philadelphia	22

April.

1.	Christ Church, Germantown	31
4.	Holy Trinity Chapel	22
5.	St. Matthew's (received one Roman Catholic)	47
14.	St. Michael and All Angels	16
17.	St. Paul's Memorial	10
18.	St. Asaph's, Bala	36
	St. Mary's, Ardmore	11
	Church of the Good Shepherd, Rosemont (received one Roman Catholic)	37

A very beautiful copy of Murillo's Holy Family, the original of which is in the National Gallery, London, has just been placed in the reredos of Christ Church, Media. The painting is inscribed "To the Glory of God and in loving memory of Walter Morgan Sharples, who died July 5, 1914." Mr. Sharples was a former vestryman of Christ Church and most generous in his benefactions to the parish.

The artist is an American, a former resident of Media and communicant of the church, Miss Edith Potter McIlhenney. The beautiful carved reredos which holds the picture was executed by Alphonse Van-Roelin, 5748 Cedar Avenue, Philadelphia.

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Chapel attendance	69,279
Meals served	90,536
Beds rented	56,385
Men using Reading Room	22,000
Free Baths	13,147
Men working in Industrial Department	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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